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SHADOWS OF THE ROOD

OR TYPES OF OUR

SUFFERING REDEEMER JESUS CHRIST

OCCURRING IN

THE BOOK OF GENESIS.

BEING

THE SUBSTANCE OF A SERIES OF MORAL DISCOURSES
DELIVERED IN THE CHURCH OF THE ASSUMPTION
DURING THE LENT OF 1856.

BY THE

REV. JOHN BONUS, B.D., Ph. et LL.D.,

GRADUATE OF THE UNIVERSITY OF LOUVAIN, PRIEST AND MISSIONARY
APOSTOLIC.

FIRST AMERICAN EDITION.

REVISED AND CORRECTED BY THE AUTHOR.

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IMPRIMATUR.

WESTMONAST. IN FEST. IMM. CONCEP. B. V. MARIE,
MDCCCLVI.

N. CARD. WISEMAN.

TO
OUR BLESSED AND HOLY MOTHER

MARY,

EVER PURE AND SINLESS, AND IN THE FIRST INSTANT
OF HER BEING FULL OF GRACE;
AND TO MY HOLY PATRON

ST. JOHN,

THE BELOVED DISCIPLE AND APOSTLE,
WHO STOOD TOGETHER BY THE SIDE OF JESUS DYING,
THAT THEY MAY IN MERCY AND IN PITY PLEAD FOR ME
WITH HIM
NOW AND IN THE HOUR OF
HIS COMING.

ORDER OF THE DISCOURSES.



I.

ADAM.—JESUS THE EXPIATION.

II.

ABEL.—JESUS THE PRIEST OF CALVARY.

III.

NOAH.—JESUS THE SAVIOUR.

IV.

ABRAHAM.—JESUS THE EXAMPLE OF FAITHFUL
OBEDIENCE.

V.

ISAAC.—JESUS THE VICTIM.

VI.

MELCHISEDECH.—JESUS THE PRIEST OF THE MASS.

VII.

JACOB.—JESUS THE SUPPLANTER.

VIII.

JOSEPH.—JESUS REJECTED BY THE JEWS, AC-
CEPTED BY THE NATIONS.

ADVERTISEMENT.

THE Author feels that some apology is due to those, who kindly subscribed for these discourses, as soon as they were first announced, so long since as the close of last Lent, for the delay which has attended their publication. But, when it is stated that they were preached nearly from meditation only, and had almost entirely to be written, and that too, at late and early hours, redeemed from the absorbing cares and toils of a very arduous Mission, and one of those Missions, which at present depend for efficiency, if not for existence, on means begged by the Pastor at the sacrifice of all his leisure, the Author cannot but submit that he is not deserving of blame on the score of idleness.

And, if it should be objected by any, that Advent is scarcely an appropriate season for the putting forth of discourses suited to Lent, the Author would observe, first, that in the

volume before them is contained much, which relates directly to the Incarnation, since this great Mystery was not only the necessary means to the Saviour's Passion, but Itself the beginning of His Passion; and, next, that this close connection is expressly set forth by Holy Church, not only in Her penitential observances and purple vesture, but notably in Her collect for the season, wherein* She entreats for us God's holy grace, that we, to whom the Incarnation of Christ His Son is announced by Angels, may by His Passion and Cross, its sequel, be brought to the glory of His Resurrection.

Lastly, he congratulates himself on one result of his slow progress, that of his having revised the concluding pages of his little book on Her Feast-day, to Whom, he has, kneeling at Her Feet, in humble trustfulness ventured to inscribe it.

In Fcst. Imm. Concep. B. Mariæ Virginis,
1856.

* Compare the Vesper hymn for the Sundays in Advent—

“Jesus, Who, to redeem our loss
And bear our guilt upon the Cross,
From sinless Mary's Virgin-Womb
A Victim Undeſil'd doſt come.”

P R E F A C E .

THE history of the little volume, which follows, is this.

I was kindly invited, towards the beginning of last Lent, by the venerable Rector of the Church of the Assumption, to give a series of discourses in his Church during that holy season. I chose for my subject, with his approbation, the explanation of the Scripture occurring, that is, of those portions of the Old Testament, which are read in the Church-office during the Fast. And, beginning my discourses in Septuagesima week, I opened the first chapter of Genesis. I made this selection of matter because, since Holy Church reads those most ancient Prophecies at the beginning of the solemn season, it seems consonant to Her desire that the Faithful should be shown why She reads them, and how fit an introduction the reading of them is to Passion-tide and Holy

Week, when She commemorates the anniversaries of those great and awful Mysteries, which are, as we shall see, foreshadowed in them.

I had treated the same subject, three years before, in Our Lady's Church at Greenwich; and as many of my hearers in both Churches expressed to me the pleasure with which they had listened to them, I resolved to write and print them, in the hope of thereby benefiting a large number of souls, and increasing, though ever so little, the knowledge of God and of Jesus Christ, Whom He has sent. For, while so many splendid sermons are constantly put forth, now, by most eminent and illustrious preachers of the Divine Word; still, I believe, the ground I have chosen in these discourses has not been broken by any of those great men.

I have called these discourses *moral*. They are, of course, in the first place exegetical; but, my object being the progress of my hearers in Christian virtue, and the exegesis being confined to the mystical sense, only, of the Mosaic writings, I have thought the former appellation the more befitting of the two. Faithfully adhering to

the rule of our Holy Mother the Church, I have carefully sought in the Fathers the explanation of the Sacred Text. I have, however, consulted more recent authors, particularly, among those of the middle age, the holy Abbot Robert of Deutz; and amongst moderns, the Jesuit Camphausen, and the commentators of Louvain, especially A Lapede. From F. Camphausen's work, on the same subject, I acknowledge to have taken some passages almost word for word.

I have abstained, very unwillingly, from appending notes to the text: some most tempting opportunities occur in every discourse. But, to have done so would have been a task too great for my little leisure, and would, perhaps, have given an appearance of erudition to my book beyond its object and purpose. I would, therefore, make one or two short observations, here which seem especially called for.

First, in every reference to the Holy Scripture, I have always quoted the text of the Vulgate, following in this a foreign practice, perhaps, but one which I greatly approve, because it is, and always has been, the common usage of the preachers of Holy Church; and since I have been a great deal

taken to task for doing this, I will venture to remark that an eminent model for all of us does the same.

Next, the English given to the Sacred Passages is not the Douai translation. Probably, there are few Catholics who would not rejoice to see that version superseded, now, by one less crude and imperfect. But, if my English for the Sacred Original is found occasionally to agree more with the Protestant version than with the Douai, I can only say that the fact is accidental; for, of course, I would not use, for the purposes of citation, that unauthorized version. Nor, is the English given always intended to be the exact equivalent of the Latin words: for, sometimes, I have cited the passage in its integrity in the Latin, and have translated only as much as the purpose of the citation demanded: sometimes I have given rather the sense than the literal translation, where to do so seemed the best way to represent the original. Also, it may be that in one or two places I have not altogether adhered to the Vulgate Interpreter.

And, here, let me be pardoned, if I make a further observation, which may seem somewhat digressive, because it may be a useful

remark to some readers. It is an ordinary notion, amongst Protestants, that we Catholics look upon the Vulgate as more correct than the original languages of Holy Writ. Such is not the case. The Vulgate (and the Vulgate alone) is the *authorized translation* of the Latin Church, consecrated by the use of ages, and guaranteed to us as substantially authentic by the declaration of a General Council; but, this guarantee is not intended to be accepted, of course, in any sense inconsistent with due recognition of the fact that it is a translation, or with its nature as such. If any one of my readers wishes to know the exact *theological* appreciation of the Vulgate, he may consult the Lovanist John Driedo a Turnhout, *De Eccl. Scrip.*, lib. iv. (Lovanii, 1556), p. 42; and Vega, lib. xv. in *Trident. cap. ix.*; Mariana, *Tr. 2*, pro. edit. *Vulg.*, and many other authors cited by Professor Beelen of Louvain in one of his theological dissertations.* Perhaps it may be worth while to

* *Dissert. Theologica, quâ sententiam vulgò receptam esse S. Scripturæ multiplicem interdum sensum litteralem nullo fundamento satis firmo niti demonstrare conatur J. Th. Beelen. Lovanii, 1845, pp. 55, sqq.*

add, that the names of the Patriarchs, and other Hebrew proper names, are purposely written, for the most part, as we are generally accustomed to hear them vocalized.

I will conclude these short prefatory remarks with a few words upon the nature of Prophecy, which may not, perhaps, be thought out of place.

In order to understand and appreciate the ancient Scriptural Types, we must endeavor to enter into the spirit of Prophecy, which is a spirit of mystery and allegory. It is the character of Prophecy to exhibit future personages, scenes, and events, wrapped ever in a pale and misty atmosphere, as the early twilight exhibits objects indistinctly and invested with a certain haziness, which is only then dispelled, so as to discover their full outline and proportions, when the light of the morning breaks forth. Prophetical personages are as ghosts, vivid and exact portraitures, but wanting the palpability and rigor of being, and Prophetical scenes are like the pictures, which memory sometimes brings back of places seen long ago, faithful and true in general feature, but wanting the fulness and precision of local detail. Light enough to render visible, but

yet not enough to color, unless but faintly, such is the light of Prophecy.

S. Paulinus, in one of his epistles, has, perhaps, expressed my thought in one word:—“The Prophecies veil Him, Whom the Gospel reveals.” This is what I have tried to show, and how, as S. Leo says: “God, Almighty and Merciful, Whose Nature is Goodness, Whose Will is Power, Whose Work is Mercy, from the moment that Satanic malice had, by the venom of its hatred, wrought us death, began at once to set forth in figures, occurring in the very earliest history of the world, those remedies of His Love, which He had predestined for the restoration of Humanity.”

If I shall be thought to have succeeded in my task, I should greatly like, at some future time, to continue the same subject throughout the entire series of the Prophetical Books. The beautiful interpretations of them contained in the writings of the Fathers and Mediæval Authors, are treasures known in this country to Priests only, or to few beside. To dig out from those ponderous tomes some more considerable portion of this their hidden gold, and, as it were, coin

it for distribution amongst the community, would be a delightful and becoming labor. Meantime, the following pages will serve for a specimen of the result to be anticipated from a further prosecution of such a task.

URNHAM GREEN,
In Fest. Imm. Concep. B. Mariæ Virginis.

PREFACE TO THE AMERICAN EDITION.

THE multiplication of Catholic books is a sign and a preservation of Catholic life in any nation. Faith, Hope and Charity are nourished not only by prayer, but by reflection; and in our days of cheap books, reflection and reading are almost the same thing.

The great desire felt in America for the popular English devotional work, the "*Shadows of the Rood*," by the Rev. JOHN BONUS, B.D., Ph. et LL.D., Graduate of the University, Priest and Missionary, has been noticed with feelings of delight by some of our venerable Prelates, as an evidence of the deeply rooted love of the CROSS OF CHRIST in the hearts of their people; and they have urged upon the Publisher of the present edition the work of supplying it to readers this side of the Atlantic.

But as the English edition was burthened by many learned quotations, which would prevent the work from becoming a fireside book of pious reading in every Catholic home, it was thought desirable rather to prepare a new edition than to import English copies for American use.

At the suggestion of two distinguished Prelates of the Catholic Hierarchy of the United

States, permission was asked and obtained of the author to publish the book in America, unencumbered by the Latin citations. In the letter granting the permission, he was kind enough to make some corrections, which appear in the work.

As the CROSS is the fountain of virtue and salvation, so devotion to the Cross is the life and soul of all devotions. The deep tender piety set off in simple and chaste style in the "*Shadows of the Rood*," will, we are sure, make it welcome in every Catholic home, a source of new warmth to every heart that throbs with love for the Redeemer, imparting a fresh feeling of the blessedness of abiding with MARY at the foot of the Cross—under the "*Shadows of the Rood!*"

MOUNT ST. MARY'S OF THE WEST,
CINCINNATI, O.

SHADOWS OF THE ROOD.

DISCOURSE I.

ADAM.

JESUS THE EXPIATION.

“Behold we go up to Jerusalem, and all things will be fulfilled which were written by the Prophets of the Son of man.”—S. Luke, xviii. 31.

IN these words, our Blessed Lord announced to His wondering disciples the near approach of His Passion,—that hour for which especially He came into the world; and on another occasion, He had particularly instanced Moses as one amongst all the Prophets who had written in the clearest manner of Him; so that from the writings of Moses only the Jews should have recognized Him for the Messias:—“If you had believed

S. Mark,
x. 32.
S. John,
xii. 27.

Ib. v. 46.

Moses, you would certainly believe in me, for he wrote of me ; but if you believe not what he wrote, how will you believe what I say ?” And when, after His resurrection, He appeared to the two disciples on the road to Emmaus, and explained to them the language of the Prophets concerning His sufferings and death, it was from the writings of Moses He chiefly drew His discourse :—“In Moses and in all the S. Luke, xxiv. 27, Prophets He explained to them, throughout the Scriptures, the things concerning Himself.” Again, appearing to all Ib. 44. the disciples together, He reminded them how He had spoken to them of the fulfilment of “all that was written in Moses” of Him, and explained to them those Ib. 45. Scriptures, that they might understand their mystical language concerning His Passion. Accordingly, Holy Mother Church selects for our reading, during this sacred time of preparation for the awful anniversaries of Holy Week, the Pentateuch of Moses, that we may see how it was right Ib. 26. “that Christ should suffer, and so should enter into His glory,” and that our Ib. 32. hearts may “burn within us,” while thus we meditate on all that our Divine

Redeemer did for our salvation; that our faith, too, may at the same time be increased and confirmed, as we trace in these actions and sufferings of His, the exact and astonishing fulfilment of those prophecies of old concerning Him. For the fulfilment of prophecy is not one of the least among the external evidences of Christianity, and S. Philip found no more powerful argument than this to gain Nathaniel to the standard of His Master: "Him of whom Moses wrote in the Law, and whom the Prophets foretold, we have found in Jesus of Nazareth."

But since we cannot hope to understand the mysteries of Holy Writ, "except some one guide us," we will take for interpreter the voice of the Holy Fathers, after whom we are wisely bidden to interpret them by Her, who is the divinely-appointed Witness and Keeper of them. My happy part it is, as one of Her priests, lawfully commissioned, and as "a dispenser of God's mysteries," to turn for you the Sacred Page, and with S. Philip, "preach to you Jesus."

The Book of Genesis is not, then, merely

S. Luke,
i. 70.

S. John,
i. 45.

Acts,
viii. 31.

Symbol of
Pius IV
in Bull.

"Injunc-
tum No-
bis."

I Corin.
iv. 1.

Acts, viii.
35.

a history of Adam, our first parent ; it is a history of the Second Adam, in whom we are born again to grace. And I might show you how, from the moment of his existence, the first Adam foreshadowed the Second.

Gen i. 27. For as the first was created "in the
 Philipp. ii. 6. likeness of God," so the second was
 Wisdom, and is "in the likeness of God," and
 vii. 26. "the image of his goodness:" the
 Ib. ix. 2. first endowed with supernatural gifts of in-
 Col. ii. 3. tellect ; the second possessed of "all trea-
 Wis. x. 1. sures of wisdom and knowledge :"
 Isa. ix. 6. the first "the Father of the whole
 world ;" the second "the Father of
 the world to come:" the first of most
 Ps. xlv. 3. perfect and comely form and mien ; the
 S. John, i. 14. second "of beauty surpassing the
 Gen. i. 26. sons of men:" the first created in
 of grace and truth:" the first the Lord and
 S. John, xiii. 13. Master of all the old creation ; the
 second the Lord and Master of the
 new creation, of whom the Eternal Father
 S. Matt. xvii. 5. said, "hear ye Him." Nay, not
 only from the moment of his exist-
 ence did the old Adam prefigure the New,
 but even in the very mode of his conception ;
 for the first Adam had no man for his father :

he was, as the Evangelist says, “son of God.” His mother, too, was the newly-made and virgin earth, whose womb was yet unopened to seed: “the Lord God made man of the soft earth.” So also Christ had no father but the Eternal; an earthly Mother he had, and a Virgin, of whose pure substance, and in whose unopened womb, he was formed by the power of the Spirit. But I am content merely to indicate this wondrous similarity to you. Let us pass on to our precise subject,—the Passion of our divine Lord Jesus prefigured in the first Adam. What part, then, has Adam in the Passion of Christ? Alas! the guilty part only, sin, which was its cause; and thus we shall see how the Expiation corresponded to the offence in its circumstances, in its mode, in its penalties.

I. In its *circumstances*, especially of *place*. Where was the crime committed?—In Eden, in a garden. In Paradise Adam fell, and in him entire humanity. In a garden was perpetrated the first disobedience,—the beginning of all transgressions that since have been, that shall be till the end.

And where did the Second Adam, where

S. Luke,
iii. 38.

Gen. ii. 7.

Sym. Ap.
Sym. of S.
Athanas.
S. Luke,
i. 35.

Rom. v. 12.

did Christ, offer the first fruits of the Expiation? In a garden too: "He went forth with His disciples across the brook Kedron, where there was a garden, into which he entered." Let us compare these two gardens—Eden and Gethsemane. How unlike, and yet how alike, are they! In Eden, the first Adam would be the equal of God, and dared to credit the lying serpent: Gen. iii. 5. "You shall be as gods, knowing good and evil." What arrogance! what pride! But in Gethsemane, the Second Adam, the Son of God, and therefore God, would scarcely retain the likeness of poor humanity; but like a worm,—*Ps. xxi. 7.* "worm, and not a man," He humbles himself even to the dust; the Evangelists tell us—*St. Matt. xxvi. 39.* "He fell upon his face in prayer—prone on the earth." *S. Mark, xiv. 35.* He, the Son of God! His divine countenance in the dust! Oh, would that this abasement of Christ the Lord for Adam's presumption had for us the efficacy it should have, that it abated something of our pride, which we dare encourage even when we pray. For, tell me, even then, when of all times we ought to be most humble, are we not wont to admit thoughts of pride and self-com-

placency?—that we are more devout, more recollected, more edifying than others, more acceptable to Heaven, than our neighbors! Ah, my God! and the Lord Jesus praying with His Face in the dust!

Let us contrast Eden with Gethsemane,—Eden, in which was wrought the first offence, from which, as from some poisonous root, have since sprung all the sins of mankind; Gethsemane, in which was presented to our Divine Redeemer at once that original transgression, and all the multiplied iniquities to which it gave cause! Now we can understand that complaint: “My soul is S. Mark, xiv. 34. sorrowful even to death.” It was with the contemplation of such frightful, varied, and multiplied guilt. “He Ib. 33. fell into grief and dolefulness.”—“Through agony His sweat became great drops S. Luke, xxii. 44. of blood, falling down, to the ground.” Here is a sight for you sinful sons, sinful daughters of Adam, you that scarcely shed one tear for a life of crime;—the innocent Lord Jesus weeping for you in tears of blood. It is said of S. Francis of Sales, that a penitent, hearing him sob in the confessional, asked why he wept.—“I weep because you do not weep,” replied the holy bishop. But,

oh dear Christ ! to think that there are not wanting thousands who not only weep not, but who even laugh and dance, feast and sleep, day after day, night after night, conscious of mortal sin ! This, this is the cause of the terrible unlikeness between Eden and Gen. *l. c.* Gethsemane ;—Eden, that garden of pleasure, that garden of joy, that garden S.Mar. *l. c.* of smiles, that garden of delight ; S.Luk. *l. c.* and Gethsemane, that garden of sadness, that garden of grief, that garden of tears, that garden of terror, that garden of blood !

“ Come, Christian soul, my sister and Cant. v. 1. spouse,” exclaims our Divine Lord in the Canticles, “ come into my garden—of Gethsemane ; come in thought and affection ; come and see my sorrow, ‘ even S. Mark, ^{xiv. 34.} to death ;’ come and meditate on its cause—the sins of men. Ah ! are not you, too, the cause ? Come and listen to my sad and humble prayer ; come and learn to imitate the virtues which I teach you here, lowliness, devotion, sorrow for sin, constancy in trial, resignation to the Divine Will : these are the flowers to be plucked in my garden.”

“ Come, my sister, my spouse,” into *my*

garden, rather than into the garden of Adam, your father; for his is a garden of death; mine, on the contrary, of life. "The Gen.ii.15. Lord God took man and put him in the paradise of pleasure,"—to take care of it and to keep it, by observing the single command not to eat of the forbidden fruit. Alas! he kept bad care of it and short possession. That is why I pass alone here the long desolate night, prostrate on the cold ground, all wet with my tears and my blood, that so I may win entrance for you into the garden of eternal pleasure and delight,—the garden of Heaven, which your sins had for ever shut against you, and guarded, not with cherubim's sword of fire, but with the far more terrible sword 1b. iii. 24. of Justice Divine.

"Come into my garden, my Cantic. l. c. spouse." My garden is your soul. I made it for myself a garden of pleasure, Deut. vii. 6. apart from the rest of the earth of 1 S. Pet. ii. 9. humanity, and I planted it, in Col. iii 12 Baptism, with the beautiful flowers of grace and the seeds of precious fruits. I Gal. v 22. caused to grow in the midst, by instruction, the tree of knowledge of good and bad, the tree of conscience. I watered it Isai xii. 3.

Ps. xxxv. 10. from the springs of life, poured through the channels of the Sacraments. To you I gave it in charge, to take care of it and to keep it. Let me see, then, how you have discharged your trust. Is this, then, my garden, my sister, my spouse?—is this my Eden of pleasure? Ah, how few flowers are blooming here, and the fruits of true virtues and good works—how scanty are they! What quantities of thistles and weeds and groundsel of little sins and imperfections! what a thick scattering of stones and sticks, of slothful habits, spiritual nonchalance and tepidity! Can it be that I see, too, the toads and serpents of mortal sins? Is this, then, my garden, my sister; is this my garden, my spouse? Alas! I find no less cause for grief and sorrow here than in Gethsemane.

Christians, is it not thus that Jesus has cause to address us? Let us repent and amend. Let us at once to work in this neglected garden of the soul, during this sacred Lent, by fervent prayer, diligent examination, holy meditation; that we may, ere long, be able to invite Him thither again in our Easter Communion, and say: "Now

let my Beloved come into His garden Cant. v. 1. and eat His sweet fruits.”

Let us briefly notice another circumstance: the correspondence in *time* between Adam's sin and Jesus' expiation. It is clear, from the Sacred Narrative, Gen. iii. 8. (for we shall, in these sketches, remain within the literal and still most commonly received sense), that Adam sinned about three o'clock in the afternoon, according to our division of time, and, as many of the Fathers think, on the very day of his creation, that is, on Friday, the sixth day of the world; or, as some commentators conclude, eight days after his creation; that is, on the Friday following. At the same hour of the same day did Jesus die; for the ninth hour of the Jews we should call S. Luke. xxiii. 44. three in the afternoon; and at that S. Mark, xv. 37. hour Jesus gave up the ghost. Hence the Friday's abstinence observed by Christians for a perpetual remembrance of the first disobedience; but still more for a perpetual remembrance of Jesus' obedience even to death, the death of the Cross. Ah! let no unworthy motive ever tempt us to break that holy abstinence.

II. But now let us see how the Expiation

of the Lord Jesus corresponds to Adam's transgression in the *mode* of its accomplishment. How did Adam offend in Eden?—With his eyes. He, no less than Eve, Gen. iii. 6. looked at the fruit, and saw “that the fruit was good and fair to look at, and pleasant to the sight.” So it is: every sin begins with the eyes, that is, with the sensitive appetite. Ah! Adam, for those sinful looks of yours and of ours, the Son of God hides His Sacred Eyes in the dust of Gethsemane all the night, and in the morning the servants of Annas and of Cai-s. Luke, aphas shall spit into them and blind-xxii. 64. fold them with filthy rags in mockery and derision! This for numberless sins committed with the eyes, and thought nothing of, though they cost those innocent Eyes of Jesus so much. How shall we dare to raise these guilty eyes to Heaven, even Ib. xviii. 13. to supplicate pardon? Let us rather, with the publican, cast them in confusion upon the ground and cry, “God be merciful to us sinners.”

How did Adam sin in Paradise?—With his ears. He hearkened to the counsels and blandishments of Eve and fell: “The Gen. iii. 12. woman gave it to me, and I eat it.”

Doubtless she repeated all the deceitful words of the Tempter, and Adam, by listening to her charming account of the virtues of the fruit, began to long for it. See what it is to listen to temptation. If Eve had at once closed her ears to the lying serpent; if Adam had refused to listen to Eve's persuasions, all had been well. Our Eve is our flesh, with its depraved appetites and seductive passions. If we listen to them, we are lost, as Adam listened and was lost. Ah! Adam, for those sinful listenings of yours and ours, the Sacred Ears of our Divine Redeemer are next assailed by numberless scoffs, and jeers, and blasphemies: "Hail, King of the Jews!" "Tell us, by your prophetic power, who it was that struck you." "And many other blasphemies," adds the Evangelist, "vented they against Him."

How did Adam sin in Paradise?—With his hands. With his hands he took the fruit from Eve, and probably plucked it afterwards himself; with his hands he conveyed it to his mouth again and again, till he had his fill. And what wickedness have not hands done since?—sins of injustice, by robbery, by bribery, by iniquitous laws, and

sentences against the innocent: of intemperance, by breaking the fasts and abstinences of the Church, by gluttony and by drunkenness; of lewdness, by unlawful approaches made towards others, or dishonor of our own bodies: of revenge and malice, by blows and wounds—what else! Ah! Adam, for these sinful doings of your hands and ours, the Hands of Christ must offer repeated expiation, fettered in Gethsemane, cruelly fastened to the pillar of torture, pierced with iron on the cross!

How did Adam sin in Paradise?—With Gen.iii.12. his mouth:—“The woman gave it to me, and I eat it.” Here the sin was completed: here the full disobedience Ib. ii. 17. achieved. “Eat not of the fruit of the tree of knowledge of good and evil:” and since then, what sins, what crimes, are committed with the mouth!—by false oaths and false testimony; by curses, and blasphemies, and insulting language; by evil-speaking, lying and slandering; by greediness and drunkenness, and every kind of excess! Ah! Adam, for these iniquities of your mouth and our mouths, the Lord Jesus is presented with that dire cup of bitterness in Gethsemane, that draught of woe and death.

He cries aloud to Heaven:—"My Father, take from me this bitter cup." That cannot be, my sweet Lord Jesus: it must be drunk, that bitter chalice, even to the dregs, even till Thou shalt cry, I thirst: "I thirst," and receive the mingled vinegar and gall. S. Matt. xxvi. 39. S. John, xix. 28.

Once more: whence did Adam pluck in Eden that fruit of sin, disgrace and death?—From the branches of a tree. From the branches of a tree, too, did Christ, the Second Adam, pluck on Calvary the fruit of justice, forgiveness and life eternal—from the extended branches of the Cross. Truly, as Holy Church sings:

"Such the order God appointed
When for sin He would atone;
To the serpent thus opposing
Schemes yet deeper than his own;
Thence the remedy procuring
Whence the fatal wound had come."

Or as again, in her preface for Passion Sunday: "That whence death arose, thence life might again come forth; and he who conquered from a tree, be from a tree in his turn conquered." Or once more thus:

“ Oh, sacred wood ! in thee fulfill'd
 Was holy David's truthful lay,
 Which told the world that from a tree
 The lord should all the nations sway.”

But next our guilty father hides himself in shame and confusion from the face of God. Gen. iii. 9. “ Adam, where art thou ?” And
 Ib. “ he hid himself.” Alas ! he no longer felt joy to hear the voice of God, such music to his ears before. “ When
 Ib. 8. they heard the voice of the Lord God,” as He walked in the garden, they hid themselves amongst the trees of the garden, What, then, is the conduct of Jesus in the
 s. John xviii. 4. Expiation — in Gethsemane ? He went forward to meet His captors— Judas and the Roman soldiers—when they came to search for Him : “ He went forward and said : whom seek you ? And they
 St. John. said : “ Jesus of Nazareth.” And
 Ib. he said : “ I am He.” Adam, sinner and guilty, hides himself : Christ, holy and innocent, comes forward. How fearful the first Adam to meet his merited punishment ! How eager the Second Adam to undergo the atonement ! But we cannot hide our-
 Prov. xv. 3. selves from God :—“ The eyes of the Lord in every place behold the evil and

the good." The guilty man stands discovered before his offended Maker. Then comes the terrible arraignment: "Hast thou eaten of the fruit whereof I Gen. iii. 11. commanded thee not to eat?" What sayest thou, Adam? Alas! he begins to stammer forth the miserable plea of every sinner, "excuses for his sin." He Ps. cxl. 4. throws the blame elsewhere, on Eve, nay on God Himself: "The woman whom Gen. iii. 12. Thou gavest me,—she tempted me, and I did eat. If you had not given her to me, I should not have eaten the fruit!" Oh impudent ingratitude! oh blasphemous reply! Ah! Adam, for those smittings on S. Matt the Mouth which the Lord Jesus xxvi. 67. receives: "They smote Him in the S. Luke, Face," again and again—before An- xxii. 64. S. John, nas, before Caiaphas, before Pilate. xviii. 22.

But for how many sinners since were those buffets given, who, like Adam, excuse themselves in their sins, blasphemously making out God to be the cause of them! S. James, whereas, "God tempteth no man;" i. 13, 14. "but each man is tempted by his own concupiscence, by which he suffers himself to be drawn away and enticed to evil,"—says the blessed Apostle James. We make out

God to be the cause of our sins, when we excuse them as the consequence of His natural gifts or of His Providence in our regard, like Adam, who would have excused his sin as caused by Eve, God's good gift to him. Eve did not compel Adam to sin: she tempted him and invited him; but his free will was unprejudiced by all her blandishments. So, too, if our Eve,—our fleshly and sensitive appetite,—tempt us and invite us to what is forbidden, we have reason by which to repel all its allurements; Gen. iv. 7. reason and grace to rule over it. Nay, we can obtain from God that efficient grace, which of its own inherent force and power immediately triumphs over every temptation, and compels even our rebellious wills to itself: and so Holy Church bids us Miss. Sab. ante Dom. Pass. pray—"ad te nostras etiam rebelles compelle propitius voluntates."

III. In the last place we are to see how the Passion of our Divine Redeemer fulfils the *penalties* pronounced on Adam's sin.

The first penalty was the curse pronounced on the earth:—"Cursed is Gen. iii. 17, 18. the earth for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns, also, shall it bring forth to thee, and

in the sweat of thy brow shalt thou eat bread." Surely it needs not to point out how this penalty fell upon Him, who "hath borne our griefs and carried our sorrows:" who says of Himself, by the mouth of holy David: "I am in poverty and sorrow from my youth up." What sharp and piercing thorns did the earth of Judæa bring forth for Him, not only in a figurative sense, but literally in that thorny crown which the soldiers of Pilate plaited for his innocent Forehead! How truly did He eat bread in the sweat of His Brow—that bread of which he spoke to the disciples: "I have bread to eat which you know not of," when wearied with His missionary toil He sat by the well without the walls of Sichar; or not to pause upon the sweats of His life, when in Gethsemane, though now arrived within the shadow of death, He still sweated, even to blood, that he might eat that hard-earned bread of which He speaks: "My bread is to do the will of my Father and to accomplish His work;"—that work; which was accomplished only when the sweats of dissolution bathed his racked frame, and

S Matt. fell around Him on the quaking
xxvii, 51. earth in Expiation!

The second penalty of Adam's sin was the Divine mockery of him in the clothes of skins, which God put on him and on Eve:

Gen. iii.,
21, 22. "The Lord God made for Adam and his wife clothes of skins, and put on them, and He said, Behold, Adam has become as one of us, knowing good and evil!"

How full of bitterness is this Divine mockery! These garments were put on Adam on account of the loss of his inno-

Ps. xlviii.
13. cence, because, "when he was in dignity he wanted understanding,"

Ib. and "made himself like to the reasonless beasts," clothed with their skins.

This dress, too, was a dress of disgrace, like the dress of the convict: it was a sign that Adam had incurred sentence of death, to be thus clothed with the skins of dead animals

—he who thought to be as God and to live for ever! Now he stands in the garb of shame, and wearing the insignia of death before his Maker, and hears the scornful

Gen. iii.
22. rebuke—"Behold, Adam is become as one of us, knowing good and evil!"

But oh, dearest Lord Jesus Christ, how much more heavily did this penalty fall

upon thee! Adam, guilty and mortal, creature and servant, was mocked by the Lord God, his Creator and Master; but Jesus, innocent and immortal, Creator and Lord, was mocked by Herod and by the Jews, and even by the Pagan soldiers of Pontius, His creatures and servants, and the vilest, too, among them. By them He was clothed in derision with garments of royalty, and a sceptre of reed placed in His Hand; and in this guise He stands before the blaspheming crowd to hear the scornful taunt: "Behold the man!" But yet more horrible was the mockery He endured on Calvary, stripped now for greater shame, and exposed to disgraceful nakedness, while over His Divine Head is set in triple characters the title of derision: "This is Jesus, the King of the Jews."

S. Matt.

xxvii. 29.

S. John,

xix. 5.

S. Matt.

xxvii. 37.

The third penalty inflicted on Adam was expulsion from Paradise: "The Lord God drove him out from the Paradise of happiness, and placed at the east of the garden cherubim and a flaming sword, which turned every way to guard the road to the tree of life." This penalty, also, fell upon the Lord Jesus, shut out and banished, even

Gen. iii. 24.

in His birth, from the rights of His birth; S. Luke, ii. 7. driven forth from Bethlehem with His poor mother, for whom there was no room there; driven forth from His country S. Matt. ii. 13. by Herod the infanticide, to sojourn in Egypt, from whence He had at first brought forth His people, as Adam Gen. iii. 23. was sent to till the ground whence he was taken; driven forth from S. Matt. xxvii. 31. Jerusalem, the Holy City, to till the earth with His blood at every step until He reached the summit of Calvary, there to sheathe for ever in His own heart the sword of the Divine Justice, which guarded the road to the tree of life, and to open for us, through Himself, a new and a better path to a new and a better Eden, where sin and death enter not: Isaiah, xxxv. 9, 10. “No lion shall be there, nor any ravenous beast go up thereon, nor be found there; but the redeemed shall walk there, the ransomed of the Lord crowned with everlasting joy and happiness; and sorrow and sighing shall flee away.”

The fourth penalty of our first father was infirmity of the body and infirmity of the soul, and all those miseries of both which result therefrom. But here, who shall

recount the Expiation, who reckon up the woes of Him who was “the despised Isa. liii. 3. and rejected of men;” the man of sorrows, “stricken, smitten of God, and afflicted?” Chosen saints of God have known from special revelation, with S. Theresa, S. Bridget, and S. Francis, something of the woes of Christ: to attain the same knowledge, we must first make the same progress towards the source of light: “Ac- Ps. xxxiii. 6. cedite ad Dominum et illuminamini.” But, perhaps, this penalty will be found to have been especially fulfilled, as regards the infirmity of the soul, in the agony of Gethsemane; as regards the infirmity of the body, in the scourging at the pillar of torture. How overwhelming was the strife of that awful hour, we may try to conceive when our blessed Lord Himself described it as the hour of the “Power of Darkness,” the hour of his combat with Satan: “Lo! the Prince of this world cometh,” and was fain to accept the aid of angels to strengthen Him against His hideous foe: “There was seen lb. xxii. 43. an angel from heaven strengthening Him.” And what were the sufferings of His body at the pillar of torture, we may conceive

S. Luke,
xxii. 53

S. John,
xiv. 31.

from the fact that the number of stripes He Rev. S. Birg. received, as revealed to S. Bridget, was greater far than had sufficed to destroy life, had He not supernaturally supported His natural strength. We know besides, from early tradition, that the Jewish priests and their agents bribed the Pagan soldiers to kill Him under the lash, so that the prophecy of Isaiah might be fulfilled: "It Isa. liii. 10. pleased the Lord to crush Him with misery."

Lastly, Adam incurred by his disobedience the penalty of death, not only of the body, but of the soul. Hence in the Ex-
 S. Mark, xiv. 64. piation the clamorous eagerness of
 S. Luke, xxiii. 21. the Jews: "He deserves death:
 S. Matt. xxvii. 23 let Him be crucified: crucify Him."
 Hence it was only with His last
 breath that our blessed Redeemer pro-
 S. John, xix. 30. nounced the words: "All is accom-
 S. Matt. xxvii. 51-2. plished,"—and bowing His Head,
 gave up the ghost. "And lo! the
 veil of the temple was rent asunder
 from the top to the bottom; and the
 earth did quake, and the rocks were cloven,
 and the graves opened, and many of the
 saints who slept arose."

Thus was the sentence of death cancelled

and annulled, when life submitted to die ; and dissolution is become for us no longer death, but the escape from death to life ; so that, "dying behold we live." 2 Cor. vi. 9 Death is no longer a penalty, but is become a prize, and we can say with the exulting Apostle, "To die is gain," pro- Phil. i. 21. vided that we can also say with him, that "to live is Christ." True that we must descend to the dust, but it is that "buried with Christ and planted in the Rom. vi. 4, 5. likeness of His death," we may be also in the likeness of His resurrection ; and we retain the semblance of mortality, that we may put it off as a disguise, and seeming "to the eyes of unbelievers to Wisd. iii. 2. die,"—"pass from death to life." 1 S. John, iii 14.

But do Thou, O blessed and sweet Lord Jesus, who didst thus take away the sting of death, and madest what was a 1 Cor. xv. 55. curse, a grace and a privilege, Gal. ii. 20. live for ever, live in our souls by grace, and grant us to live in Thee. "In Ps. xliv 5. thy beauty and in thy glory continue to triumph and to reign,"—and in S. Luke, thy kingdom of life remember us xxiii. 42. for whom Thou didst once die.

DISCOURSE II.

ABEL.

JESUS THE PRIEST OF CALVARY.

“Behold we go up to Jerusalem, and all things will be fulfilled which were written by the Prophets of the Son of man.”—S. Luke, xviii. 31.

So sad, so terrible, so cruel, was the tragedy of our Divine Redeemer's Passion, S. Luke, xxiii. 44. that the sun withdrew his beams from heaven, and darkness covered all the earth during the three hours He hung upon the Cross in agony of body, as S. John, xiii. 30. the shades of night had veiled in Gethsemane His agony of soul. It seems meet, then, that Holy Mother Church should set before us this great mystery, during Lent, to be contemplated beneath the typical shadows of Prophecy, that their very obscurity may serve us as a fit concealment, wherein to meditate upon its awfulness.

Thus we have contemplated in Adam our suffering and dying Lord: thus we shall now contemplate Him again in the history of holy Abel, though in another character. Adam, in his guilt and sin, prefigured for us the Expiation to be offered; in Abel, on the contrary, we have to contemplate the justice and purity of Him who was to offer it: "Such a Priest it was meet that we Heb. vii. 26 should have given to us holy, innocent, undefiled," the sprinkling of whose blood "speaketh better things than 1b. xii. 24 Abel's;" since Abel's blood cried Gen. iv. 10 from the earth for vengeance; Christ, on the contrary, for pardon and forgiveness. 1 S. John, i. 7 Let us proceed to compare Abel and Jesus: their correspondence in the priestly office and vocation; their correspondence in priestly death; their correspondence in the circumstances of death.

I. "Abel was a shepherd of sheep." Gen. iv. 2. This is a title applied continually to e.g., Jere. xxiii. 1, 2 Priests, both in the Old Testament 4: Ezech. xxxiv. 10; and in the New. I need not point Eph. iv. 11 out its appropriateness. It is the title especially used by the prophets to designate the Messias: "I will raise up one Ezech. xxxiv. 23 Shepherd over my flocks: He shall

Is. xl. 11. feed them: "He shall take up the lambs on His Shoulder, and carry them in His Bosom: "He shall gently lead the ewes that are with young." It is the title St. John, which Jesus gives Himself: "I am x. 11. the Good Shepherd." It is the Ep. iv. 11. title which, after the Apostle, Holy Mother Church gives her Priests to this day, at least to those who are engaged in the sacred ministry, which is the ordinary priestly vocation. Let us for a moment compare these two shepherds in their birth,—Abel, I mean, and Christ. Abel was probably born during the third spring after the expulsion from Paradise. Cain had been begotten in the drunkenness of sin; but Abel was the child of grief and mourning, as his name signifies—sorrow. His parents had begun to taste now the bitter consequences of their disobedience. Each spring brought with it a new regret, because it recalled the time of their innocence and their happiness, but did not bring back Paradise lost, nor original justice forfeited. For this they wept, and for the numberless ills and evils which they saw daily multiply around them in the ruined creation. They mourned to see the universal mischief which

their sin had caused ; they mourned to reflect on the many miseries their children must needs now inherit, instead of the happy Eden of two years before, with its blessings, countless and everlasting. Such were the circumstances of Abel's birth ; and he was born, too, of Eve, whom Adam had so named, "because she was the mother Gen.iii.20. of all living souls." So Jesus was born of another, and far better and truer Mother of all living souls, of Her from whose Immaculate Womb we are all born to the true life of grace ; yet was He born, no less than Abel, at a time when the entire world was given up to sorrow and desolation ; when ignorance, idolatry, and superstition, the fearful consequences of the fall, had well nigh enslaved entire humanity ; when St. Luke, i. 74. even the few faithful sat in grief, and the whole creation seemed to groan and travail at the delay which the long-Rom. viii. 22. expected Saviour made to come.

Let us compare them in the exercise of their office, these devoted pastors Abel and Jesus : Abel the pastor of sheep, and Jesus the pastor of souls. Abel gave himself up, and his whole time, to his flock ; he sought for them the best pastures ; he cherished

them with the gentlest care. Expelled from Eden for man's transgression, the poor sheep, but for his tending, would have perished amid a thousand dangers, which beset them now on every side, from poisonous pastures, from unexplored precipices, from the teeth and talons of wolves and tigers, become now their enemies. So Christ the Lord devoted Himself to His flock: "The good Shepherd giveth His life for His sheep." But for His tender and cherishing care, what were a thousand times the fate of us, His poor lost sheep? What had been now the dreadful state of ruined man, but for the Abel of Galilee, Who recalled us from the poisonous tracts of idolatry and paganism to the pastures of truth; Who rescued us from the unexplored precipices, to whose dire brink increasing crime and barbarism was hurrying us; Who housed us securely from the teeth and talons of Satan, and of our own bad passions and lust, no longer controlled by the sceptred intellect of original justice, in the fold of the Church?

Nor must we pass over what SS. Ambrose, Jerome, Basil, and many other of the fathers are at pains to remark, that Abel, like

Jesus, was adorned with the stole of sacerdotal virginity. In this glorious attribute, Abel and Melchisedech, the two priestly types of Jesus the Priest, excel all the rest. It was meet that they, who were chosen to prefigure that priest, “Holy, inno-Heb.vii.26 cent, undefiled,” should be thus distinguished by the possession of this especial priestly virtue. And, therefore, Holy Mother Church still ever requires in those whom she consecrates to the priestly office, if not always the unsullied lustre of virginity, at least the brightness of penitential continence. How shall he stoop to sip from pools of fleshly pleasure, whom the chalice of salvation daily inebriates. How shall he speak the poor language of earthly love, on whose lips rest the knowledge of God; whose voice calls down from Heaven the Son of God; whose breath bestows the Spirit of God? How shall he feel the force of earthly attraction, whose breast is the chosen retreat and repose of eternal loveliness? Ah, no! this must ever be the answer of the priest to the invitations of human affection,—“My beloved is mine, and I am Cant. ii. 16. His, who feedeth amongst lilies.”

II. But let us hasten to the Passion of

our High Priest Christ Jesus prefigured in Gen. iv. 4. holy Abel's death. "Abel went to offer sacrifice of the first-fruits of his flock." He went to sacrifice, first, as a Priest, to be himself then sacrificed in martyrdom, as becomes a Priest. He went forth at once the Priest and the victim. This was the order which Jesus observed: He entered upon the scenes of His Passion immediately after His first Eucharistic Sacrifice. The Evangelist, relating the history of that last night's adorable mystery, s. ^{Mark,} straightway adds, "and then they ^{xiv. 26.} went forth to the mount Olivet," where the agony was endured, the first stroke of death received. So, after holy Abel had made his offering, straightway followed the sacrifice, in which he was him-
 Gen. iv. 8. self the victim of religion: "And when they had gone forth into the field, Cain rose up against Abel his brother and slew him;" because Abel's sacrifice had been accepted, made, as it was, according to the Divine commands, which Cain had not
 Ib. 4, 5. cared to observe: "The Lord accepted Abel and his oblation, but Cain and his oblation he accepted not;" because Cain
 Ib. v. 7. had not obeyed the religious precepts

which He had given. Abel, therefore, suffered true martyrdom, dying for the love of the Divine commands and obedience to holy religion ; as witness Jesus Himself S. Matt. xxiii. 34. s. q. reckoning Abel amongst the martyrs of truth. And still, in the holy Mass, the Church commemorates Blessed Abel's name, beseeching the Almighty to accept the sacrifice, as He accepted the sacrifice of His holy Priest Abel,—“*sicuti accepta habere dignatus es munera pueri tui* Canon Missæ. *justi Abel ;*” though indeed, it is infinitely more acceptable to Him, for Abel's Gen. iv. 4. offering was but the shadow, the figure, the first fruits of his flock ; but in the Mass is offered the substance, the reality, the first-born Lamb of God. But of the oblation of Jesus in the Eucharist, we shall see more in another discourse. Abel's was a The vi. D. bloody sacrifice, and a sacrifice of death. It was the sacrifice of Calvary,—the death of the Cross. Let us see : “*Then Cain* Gen. iv. 5. *was very wroth, and his countenance fell.*” So read we of Judas immediately after the institution of the Eucharist : “*After* St. John, xiii. 27. *he had received the morsel, Satan entered into him.*” Ah, then, like Cain's, “*his countenance fell.*” Terrible Gen. l. c.

effect of mortal sin, conceived in the heart only! Neither murderer had as yet executed his crime; but each had consented to its commission within his breast, "and his countenance fell." Yet the grace divine was not wanting either to Cain or Judas to prevent their carrying the sin into deed. God at once admonishes Cain thus: "Why Gen. iv. 6, 7. art thou angry, and why is thy countenance fallen? Sin lieth at the door, but thou shalt overcome it." So the Lord Jesus, even in Gethsemane, after repeated admonitions given in the cenacle, vouchsafed to Judas a last remonstrance: St. Matt. xxvi. 50. "My friend, for what art thou come? Wilt thou betray me with a kiss?" All to no purpose in Cain: all to no purpose in Iscariot. Pro. xviii. 3. "The wicked man, when he has advanced deeply in sin, careth nought." Vain are the suggestions of God's grace; vain the sad reproachful whispers of his angel-guardian; vain the counsels and examples of good men; vain even the warnings which he witnesses around of sinners cut off in their sins: "he careth nought." See the frightful effects of remaining in habitual mortal sin even of thought only! It makes us callous and

hardened, and obstinate in evil. We speedily become careless as to what excesses we go, and are moved at no call to repentance, even though as touching as those last words of Jesus to the sullen traitor: "Wilt thou betray me, Judas, with a kiss?" Ah! as soon, then, as we perceive the rising of bad thoughts in the soul, whether of revenge, or avarice, or ill-will, or lust, or whatever else is contrary to Heaven and God, let us put in instant execution the advice which He gave to Cain, claiming at the same time the promise of grace, which it conveys: "The evil desire shall be under your control, and you shall overcome it." Who knows but the next sin of thought he commits may be the beginning of final reprobation? Who knows but he has already received for the last time the succor of efficient grace, and that final perseverance will not be lost irremediably, if he consent to the next thought of evil? Such, doubtless, is at this moment the critical jeopardy of many a soul! "And Cain said to Abel his brother, Let us go forth into the field;" and there he rose up against Abel his brother, and slew him. Oh! horrible wickedness, premeditated and

determined fratricide, and that, too, unexampled! Who does not shudder to see the murderer, his hand distilling his brother's blood upon his brother's corpse? Who of us is not indignant at the contemplation of this infernal deed of malice? And yet, were there some Nathan here, at how many ^{2 Kings,} a one might he point and say, as ^{xii. 7.} once to David: "Thou art the man." How many of us are guilty of fratricide, worse even than Cain's, by destroying, not perhaps a brother's temporal life, but by destroying his *soul*! I speak of the spiritual murder of scandal, the leading others into sin. Wives, who by your unruly tongues provoke your husbands to curse; husbands, whose bad example alienates your wives from good; bad Catholics, who by your disgraceful lives disedify your poor Protestant neighbors, and prevent their seeking and haply embracing truth: to every one of you will the Almighty Judge address the same terrible demand which He made to Cain: Gen. iv. 9. "Where is Abel thy brother?" Tremble, Cain, you, I mean, whose wicked conversation was the first cause of your brother's damnation; who first took him to bad places and bad company; who lent or

gave him bad, infidel, heretical, or lewd books; who cared not to warn him when it was in your power, or who even encouraged him in evil. "Where is Abel thy brother?" St. Rose of Lima, before she was a Religious, hearing some young man praise, in a tone of too much levity, the beauty of her hands, ran home and plunged them into quick-lime, till the flesh was blistered and roughened, "for fear," said she, "for fear these hands of mine should be a scandal to my brother." Oh, Christians, such is the anxiety of saints to avoid the smallest scandal, even though involuntary. What shall be the damnation of those, then, who have wilfully and deliberately ruined a soul—a soul for which Jesus died! "Where is Abel thy brother?"

But let us to the mystical interpretation of this tragical scene. See, then, here the innocent Jesus, "who had done no sin," slain for spite and ill-will by the Jewish people, His brethren. Abel had done his brother no wrong: he had religiously fulfilled the Divine precepts, and God had borne witness to his faith: for this holy faith he incurred the jealous wrath and hatred of the unbelieving Cain. Jesus had done no wrong to the Jews; on

the contrary, He had done them all kinds of good, as even the heathen Pontius knew perfectly well: "He knew that for St. Matt. xxvii. 18. envy only they had brought Him" before the tribunal, and he challenged them to show that He had done the least harm to any one: "What evil at all hath St. Matt. xxvii. 23. he done?" But He had religiously fulfilled the will of His heavenly Father, and St. John, taught His precepts: "The words^{xiv. 10.} that I speak to you are not mine, Ib. vii. 16. but the Father's, who sent Me:" "I seek Ib. v. 30. not to do mine own will, but the will of the Father who sent Me." And God had borne witness to His fidelity and truth, both directly and indirectly, through numberless miracles: "Thou art my beloved Son, in whom I am well pleased:" "Then came there a St. Luke, iii. 22. voice from heaven, I have glorified Thy name, and I will again glorify it." To His miracles Jesus Himself appealed in proof of His Messiahship: "If you believe Ib. v. 36. not Me, believe the wonderful works Ib. x. 38. I do: believe for the sake of the Ib. xiv. 12. miracles; they bear witness of Me." But to His miracles the Jews replied: "He casts out devils through St. Matt. xii. 24.

Beelzebub, the prince of devils ;” St. Luke,
 or, they demanded some testimony xi. 15.
 from Heaven—“*signum de cœlo* Ib. xi. 16.
quærebant.” And to the voices from hea-
 ven, they answered that it thundered, St. John,
 though some, indeed, said “an angel xii. 29.
 spoke to Him.” Thus do unbelief and im-
 piety ever perversely calumniate truth and
 virtue, ever impute to the followers of truth
 bad motives, ever deny and vilify their
 evident good deeds, but do at the same time
 never cease to cherish against them jealousy,
 malice, and hatred, not to be satiated but in
 blood. Thus did infidel and irreligious Cain
 to faithful and holy Abel : thus the infidel
 and irreligious Judas and the Jews to God’s
 faithful and holy Christ : thus do the infidel
 and irreligious world still to all Christ’s
 faithful people, “because I have Ib. xv. 19.
 chosen you out of the world, therefore the
 world hateth you :” “in the world Ib. xvi. 33.
 you shall have persecution :” “but be of
 good courage : I have overcome the world.”
 How has Jesus overcome the world ? By
 the victory of martyrdom, as the Priests of
 His holy Church, the leaders of her armies,
 still conquer and overcome. For the
 triumph of Truth is in the death of her

Witness, and her power is shown in his blood. He is not a faithful and true Priest who is not ready to lay down his life for the truth; and hence Holy Church clothes her chief Priests, the representatives of the entire Priesthood, with purple robes, the sign of this readiness to shed their blood in Her cause.

III. Let us compare Abel and Jesus in the *circumstances* of death. Amongst these is not to be passed over what the Holy Scripture expressly relates, that Abel was not slain near the habitation of Adam and Gen. iv. 8. Eve and their children, but, "without in the field." So, also, our Lord Jesus Christ was led by His executioners out of Jerusalem, to be crucified on Mount Cal-
St. Mark, vary: "They lead Him forth to
xv. 20. crucify Him." Next, that Abel suffered in the prime of youth. Jesus, likewise suffered in His prime, fulfilling the prophecy of the holy king Ezechias: "In
Isaiah, the midst of my days I go to the
xxxviii. 10. gates of the grave." Again, the Holy Fathers state from Hebrew tradition, that Abel's death-wounds were dealt with the branch of a tree: Christ's death-wounds,

too, were dealt with the branch of a tree—the branches of the Cross.

But what must have been at Abel's fate the grief of his mother Eve. Now she saw what death was; as yet she had not seen. Now she felt what a punishment death was: as yet she had not realized it. Now she tasted the full bitterness of that terrible sentence: "Thou shalt die in death." Ah! with what copious floods of tears did she bathe the stiffening limbs of her innocent son, slain by his guilty brother's hand, who was himself her son! Does not this sad scene prefigure the terrible grief of Our Blessed Lady over the body of Her Son Jesus, slain likewise by His brothers' hand? I mean not the Jews only, for we also, who by our sins have wrought His death, are His brethren and Her children! Now was fulfilled the prediction of Simeon: "A sword shall pierce thy breast." Now ^{S. Luke,} _{ii. 35.} was brought to pass the word of Jeremias: "Oh you, all who pass by the way, Lam. i. 12. stay and see what sorrow is like to mine"—the sorrow of Mary, with Jesus lying dead in Her arms, become for Her, indeed, a bundle of bitter myrrh, a cluster of purple grapes: "A bundle of myrrh is my Cant. i. 12.

Beloved to me; He must lie between my breasts :” “My Beloved is to me as a purple cluster in the vineyards of Engaddi.”

Nor was Eve alone in her desolation. What now became of Abel’s sheep? Doubtless they were scattered about on the hills and rocks, making them echo with their sad bleatings, as they wandered hither and thither in quest of their gentle shepherd, and found him not. So was it with the disciples of Jesus, as He had Himself foretold on the last evening, quoting the prophetic Zach. xiii 7. words of Zachary’s song: “I will S. Mark, xiv. 27. smite the Shepherd, and the sheep shall be scattered asunder.” They were S. John, xvi 32. scattered “every one to his own,” and left him alone in the terrible scenes of His Passion, all except His Blessed Mother with Her cousin, and those two chosen types of innocence and penitence, S. John and S. Mary Magdalen: “There Ib. xix. 25. stood by the cross of Jesus His mother and her cousin Mary and Mary Magdalen, and the disciple whom He loved.”

If the sun had been darkened, if night had overspread the earth, if the ground had

quivered and the rocks been rent asunder, at the accomplishment of Cain's bloody deed, perchance he had been at least awe-stricken, perchance repented. At the crime of the Jews, at the accomplishment of that fratricide, "the sun was darkened, S. Luke, night overspread the world, the earth xxiii. 44-5. did quake and the rocks were riven asunder;" not so their hearts, but, in imitation still of Cain, they added blasphemies to their impious deed: "Am I my brother's Gen. iv. 9. keeper?" "Vah! thou that de- S. Matt. stroyest the temple and rebuildest it xxvii. 40. in three days, save Thyself." "He saved others, Himself He cannot save! let Him come down from the Cross, and we will believe!" For, though the Evange- S. Luke, list relates that a considerable num- xxiii. 48. ber returned home striking their breasts, yet the great mass of that infidel nation remained obstinate and unrepentant. Therefore, the curse pronounced against Cain has fallen upon them: "Now, therefore, Gen. iv., cursed shalt thou be over the face of 11, 12. the earth—a vagabond and an exile." How strictly and terribly is this curse fulfilled in the fate of the Jewish people! Like Cain,

when bidden to repentance, they hardened their hearts; like Cain, they are cast forth from the Holy Land, to wander dispersed and vagabond and exiles over the face of the earth, hated and avoided by all. "And Gen. ii. 16. Cain went out from before the face of the Lord;" gave himself up, that is, to the spirit of evil and despairing malice. So S. John, Judas "went out forthwith" from xiii. 30. the face of the Lord, went and hung himself in sullen despair;—the last fearful deed to which Satan compels, as with some hideous power of fascination, his unfortunate prey.

Be it ours, Christians, to pursue a different conduct. Though our hearts be ever so hard, shall they not break before a sight at which the very rocks were riven asunder? Prostrate before our Crucifix let us, this Lent, weep often and bitterly for those sins by which we have crucified the Lord of Glory. Cain indeed murdered Abel the son of Adam, but we have slain Jesus the Son of God. In conclusion, if there is any one who has still further imitated unhappy Cain, if there is one, who in sullen obstinacy has Gen. iv. 16. gone out from before the Face of

the Lord, who has lived on for years, that is, in mortal sin, and entirely ceased to approach the Sacraments, let me entreat such an one to return and look upon that Face once more. Is it, then, a countenance of wrath and avenging justice which invites you from between the arms of the Cross? You need not fear the fire of those Eyes Divine, over which the shades of death are closing. You need not fear the frown of that heavenly Brow, on which the sweats of death are fast distilling. You need not fear the force of that outstretched right Hand, whose strength the frosts of death are sapping. You need not fear even one whisper of reproach from those pale Lips from which the last sigh of death has already broken. Ah! go then not out from before the Face of the Lord: cast on that Face but one look, and you cannot go. "Who Ps. cxlvii. 17. shall withstand the face of his cold:" who shall resist, that is, the appeal of His death!

Do Thou, my sweet Lord Jesus, who didst promise, when thus on the Cross exalted above the earth, to draw all S. John, to Thyself, exalted now above the ^{xii 32.} Acts, ii 33.

skies, put forth a more powerful influence still, that even our inertness may not resist. Send forth from the Father, as Thou s. John, didst promise, the heavenly Para-
xv. 26. clete, to testify to us of Thee and of Thy Love, that we may become so enamoured of Thee that neither height nor depth nor aught else created may ever more have power to separate our hearts from Thee!

DISCOURSE III.

NOAH.

JESUS THE SAVIOUR.

“Behold we go up to Jerusalem, and all things will be fulfilled which were written by the Prophets of the Son of man.”—S. Luke, xviii. 31.

WE have seen, in the earlier part of Genesis, how our first father Adam and his innocent son successively pretypified the person and actions of our Divine Redeemer, in that mysterious atonement which constitutes the base and foundation of Christianity. I propose, next, to set before you the prophetic history of the holy patriarch Noah, and to show you in this second father of mankind, no less than in the first, the image of that Lamb without spot, who was slain, S. John says, from the foundation Apoc. xiii. 8. of the world.

Small, indeed, is the praise recorded in Holy Writ of our first parent Adam, through

whose prevarication we forfeited at once the inheritance of terrestrial Eden, and our title to the yet more glorious Eden above—S. Bernard says, “deprived of our birthright ere born.” But in Noah, our second parent, we began already to recover our lost estate, inasmuch as in him was renewed the assurance of the promised Messiah, whose coming and salvation the holy Patriarch not only announced, but in his own person and history strikingly prefigured, as we shall see. Hence the prophetic song of Lamech at his Gen. v. 29. birth: “He shall be our consolation amid the toils and labors of our hands in the earth, which God has cursed.” Hence the name given to him—Noah, which signifies “repose.” So, afterwards, at the nativity of the Christ, who came to give rest and consolation to all who toil and are burdened, the angel of God brought to S. Joseph His heaven sent Name: “Thou shalt call His Name Jesus, for He shall save His people from their sins.” But Noah brought peace and repose to the world by universal destruction of sin and sinners in the waters of the Deluge. Jesus, far better, brought peace and repose by the new Deluge of His

Blood, in which the sinful world was not to perish, but to be saved.

Let us, as before, proceed to compare Jesus and Noah throughout the scenes of the holy Patriarch's life.

I. Noah, we read, was born at a time, when the whole earth was full of wickedness and crime, so full, that the Eternal had resolved to destroy the polluted creation. "And God said: My spirit shall Gen. vi. 3. no longer abide in man, for he is given up to fleshly desires, and his time shall be yet one hundred and twenty years;" viz., to repent if he chooses, But the day of grace being past, and men having only become worse, the Almighty no longer delayed the execution of His resolves. "I must Ib. 7, 13. destroy man, whom I have created; the earth is full of his iniquity, and I must destroy him and the earth too." But Noah "found favor in God's sight;" "a righteous and perfect man in *his* generation; *i.e.*, even in the midst of such universal depravity. How great merit this, to have persevered in grace amid a world of sin, to have so courageously resisted the ill influence of such universal scandal and bad example! What

a meed of praise is bestowed upon him in those words of the Almighty : “ Thee do I Gen. vii. 1. see righteous before me, *even in this generation !*”

So, too, was Jesus born in an age when every impiety and wickedness had rendered the whole earth foul and abominable, so much so, that the prophet Isaiah is at a loss how to characterize mankind at that time, and indignantly exclaims : “ Who shall Isa. liii. 8. describe his generation ! Idolatry, lewdness, cruelty, and avarice had subdued all nations still more completely than the arms of Rome ; and even among the chosen seed of Israel, faith and justice and obedience to the Divine Law was well-nigh extinguished. But while the day of vengeance drew nigher and nigher, Jesus, we S. Luke, read, “ grew in favor with God,” and i. 80. the voice of the Eternal Father declared from Heaven, above Him, His S. Matt. loving pleasure and approval : “ Thou iii. 17. art my beloved Son : in Thee I am well pleased.”

Again : Noah came, as the Apostle says, 2 S. Pet. “ a preacher of righteousness ;” but ii. 5. alas, like many preachers, he preached in vain. He foretold the just vengeance

of God, which was already imminent over the sinful world. He besought men to repent and amend ere it was too late, ere the hundred years of the Almighty Eccl. xlv. 17. Patience expired. He himself set the example by his holy and penitential life during the time the ark was being built. He prophesied of the Advent, Passion, and Death of Christ: how He was to come in the body, and in the same to suffer and redeem the human race; and accordingly, how great and sacrilegious a crime it was to defile and pollute that humanity by such execrable lusts and disorders. It was all to no purpose: it was all in vain.

So Jesus the Lord came "a preacher of righteousness," like Noah, in word and in deed. "Jesus set Himself to S. Matt. iv. 17. preach and to say, Repent." But alas! how few were converted at His preaching! How few are converted still, compared with the multitudes who persevere in obstinacy and impenitence! So did He complain: "As it was in the days Ib. xxiv. 37. of Noah, so will it be in the day of the coming of the Son of Man." So, indeed, is it. Men are no less perverse now than the unbelieving and impenitent Jews; no less

deserving, than they were, of that terrible reproach which He addressed in tears to the devoted city: “Ah, Jerusalem, S. Matt. xxiii. 37. Jerusalem, thou that dost kill the prophets and stonest those whom God sends to thee, how often would I have gathered thy children together, as a hen doth gather her chickens under her wings, and thou wouldest not.”

II. But let us hasten on to the building of the ark, which Noah made, by God’s direction, to save himself, his family, and the various species of beasts and birds from the destruction which was to overwhelm the world.

The ark of Noah is the Cross of Christ, by which we are saved from the overwhelming floods of sin, sin which brought upon the world those avenging waves. Ah! how terrible a sight to see houses, palaces, cities, thousands upon thousands of men and animals, whirled along in common destruction by that remorseless tide. Ah! sin, and above all sin of lewdness and lust, how abominable art thou in the Eyes of God, to Gen. vii. 21, 22. be so fearfully purged away! “And all flesh perished that moved upon the earth, every man and creature that

breathed upon the earth." All, all were swallowed up, excepting the happy few saved in the happy ark, "in which a few, namely eight souls, were saved." Better and happier is the Ark of Christ's Cross, which is able to save, not a few souls, but all mankind. When Noah and his family had gone into the ark, we read that the Lord God "closed the door upon him from without." How many wretched beings, struggling with the billows, grieved then that they had not entered into the ark; but now it was too late! Better and happier is the Ark of Christ's Cross, by which we may be saved at any hour, even at the last, so long as the breath of life remains, and it is never too late.

The Sacred Scripture gives a minute description of the ark's dimensions: "Three hundred cubits shall be the length of the ark, fifty cubits the breadth, and thirty cubits the height of it." Doubtless some mystery is herein contained, which meditation on the Passion of Jesus might unfold. Such things God teaches His saints. I can only point out to you the means of ascertaining what I myself do not

know. He shall be shown, who reckons up the height, and length, and breadth, and depth of the Cross. The height is the dignity of the Son of God, and the vehemence of the Love Divine, for which He hangs there to redeem mankind. The depth is the humility, which He there displays to us: *Philipp. ii 8.* "He humbled himself even to death," "the death, too, of the Cross." The length, not only those three hours of final agony, but all the years throughout which, in will and in desire, He already hung there, from the moment of His Conception till His Divine Heart broke in death: and there, indeed, He would have hung, had His Father so required, till the world's end. The breadth is the bitterness and number of those dire and varied pains of Soul and Body, which He sustained throughout the successive scenes of His sufferings. Oh! love of my Crucified Lord Jesus, teach us the measure of this height, and length, and depth, and breadth; or, if that be impossible for human intellect to grasp, teach us at least so much, never to think the crosses of this life too large, or long, or broad, never an instant to say, at any trouble or affliction of soul or body, It

is too great, too heavy for me, since it is to be borne for the sweet love of Thee, Who didst bear so much for the love of us.

Noah was to make the door of the ark in the side: "The door of the ark Gen. vi. 16. shalt thou set in the side." The words of this command are to be remarked. The Almighty does not merely say: "Thou shalt make *a* door in the ark;" but, "*the* door of the ark shalt thou set *in the side.*" It is, S. Augustine says, the Wound opened by the soldier's lance in Jesus' Side, by which the souls of the elect enter into the Ark's interior—His own most Sacred Heart. Wondrous and Sacred Door! Happy souls! who enter here and dwell within this Ark at peace, while the deluge roars without harmlessly, the deluge of the world's vanities and crimes.

A window, too, Noah was to make in the ark. As S. Augustine says, the door signifies the Wound in Christ's side, so let me say that there are so many windows in the Ark of His Crucified Body, as there are Wounds in His Brow, and Back, and Hands, and Feet; yet these all, so closely interwoven, make up but one window, like the multiplied divisions of tracery in Christian

architecture. For, His entire Body, is one window, one wide-spread wound: "From Isai. i. 6. the sole of His Foot to the crown of His Head there is no soundness in Him: His livid sores and gaping Wounds are not bound up, nor dressed with remedies, nor softened with oil." In the bays of these windows, Jesus' Sacred Wounds, let us rest like doves. Noah sent forth a raven, from the window of the ark, to see if the earth were dry; but the raven returned not. For him the fermenting waters were habitable enough, as he hovered from corpse to corpse, from one floating mass of carrion to another, fit type of those nominal Christians who, at the end of this holy Lent, will quit the Sacred Ark of the Crucifix and the memory of Christ's Wounds, to return no more, but to hover about over the world's waste, to gorge themselves again with the filth and corruption of sin, the carrion of vice and folly. For us, let us resolve to imitate the happy dove, who when sent forth by Noah, ever returned, until the waters were quite gone, and creation was once more pure and beautiful. We must, no doubt, leave at times our Crucifix, as the dove left the ark, to occupy our thoughts

with the cares of life and the business of the world; but only let us not forget to return again, with the dove, to those dear windows of Jesus' Wounds, where our happy rest must be, while the waters of trial and temptation roar around us vainly, until they shall abate in death, and leave us free to wing our flight throughout the new and beautiful world, which then will break upon our longing sight. Then, indeed, like the dove, we need return no more; for the waters will be past and gone: and He with Whom we dwelt in the past of time will meet us in the present of eternity. While yet we believe not for joy, and wonder at the glorious change, "listen, the Beloved One speaks:" "Arise, hasten, my love, my dove, my beautiful dove, and come!" "For now the winter has passed away: the flowers are springing in our own land: it is the time of songs." "Thou my dove, who didst once hide thee in the *pierced clefts of the rock* and in the *hollow of the rampart*, let me see thy face, let my ears hear thy voice; for sweet is thy voice and thy face is beautiful."

S. Luke,
xxiv. 41.
Cant. ii.
10, 11.

Ib. ii. 14.
Isai. li. 1.
Zach. iii. 9.
1 Cor. x. 4.
S. John,
xx. 27.

Before we proceed to the next page in the

history of the holy Patriarch, one or two points are to be briefly noticed.

The ark was, we read, covered within and without with pitch, to strengthen the wood against the soaking and corroding waves, and to sweeten and warm the interior and make it wholesome for its living freight. This, too, is not without its mystical meaning. Doubtless it is in this signified that covering of Blood, with which the Ark of the Cross was so deeply spread, and from which wondrous dye the weak and contemptible wood derived all its strength and everlasting power of endurance against every assault from without, of the billows and surges of that flood of guilt and sin, which overwhelms the world; the while within, its wholesome warmth and sweet odour preserves the health of our souls, and ever renews around and above us that atmosphere of grace which we spiritually respire, and without which we must die.

Also, in the ark were saved creatures of the earth of every kind,—the mighty lion, the stern eagle, and the huge boa, with the trembling hare, the gentle nightingale, and the tiny field-mouse; yet of all clean animals and of the birds of the air were saved

seven, whereas of unclean creatures were saved but couples. This is another mystery, and perhaps may signify how in the Ark of the Holy Cross are indeed saved souls of every nation and of every time, of every stage of civilization, and of every degree of merit, though I will not presume to quote examples, the sublime theologian with the untaught peasant child, the exulting saint and the poor, oft-falling, but ever-recovered penitent, whose last effort was, perchance, only that of the good-will, which a kind Heaven at once rewarded with death and peace. But that seven were saved of the birds of the air and of all clean creatures, whilst but couples were saved of the unclean, is allegorical of the doctrine of the Church, that many more souls are saved, proportionately, in the chaste vows and holy habit of religion, than are saved in the secular state. The abstemious and spiritual monk, the pure and virgin nun, whose thoughts soar above the earth, whose souls traverse the skies, these are the birds of the air; and every clean creature is each one who, first detached by voluntary celibacy from earthly affections and pursuits,

1 Cor. vii. 32. studies, as says the Apostle, "the things that are of the Lord."

III. Passing on, we read how the holy Patriarch, after he came forth from the ark, planted a vineyard: how he was drunk with the wine thereof, from ignorance of its power: of his consequent nakedness, of the mockery of Cham and the filial conduct of his brothers. All these things are the mystical history of our suffering Lord.

The vineyard Noah planted signifies the Holy Church planted by our Blessed Redeemer, and so often spoken of by *e.g. S. Matt. xx. 1.* Him and by His prophets as a vineyard. Noah's vineyard was planted in the new soil of the earth, which the waters of the Deluge had invigorated and restored. But how much more powerful to restore and invigorate was that Crimson Flood, which was poured forth on Calvary to overflow the *Gen. vii. 11.* world, when not only the windows of Heaven were opened, that is, the Sacred Brows, and Hands, and Feet, but also "the fountains of the great deep were broken up," that is, the fountains of the Heart of Jesus, that Great Deep of exhaustless love for us, which, long pent up, as it were, found at length, through His reft Side, a channel to

the surface, through which to roll its mighty volume forth, and swell to a vast ocean the torrents which fell ceaselessly from above. On the fresh soil of the earth thus once more renewed by a more wondrous deluge than Noah's of old, Jesus planted the vineyard of His Church. Drunk with the wine of this vineyard, the fervor, that is, of His Love for it, the Lord Jesus, like Noah, was naked, in the midst, that is, of His Gen. ix. 21. own nation, a scandal to the Jews and to the heathens folly—"Noah drunk 1 Cor. i. 23. with the wine of his vineyard," exclaims S. Laurence Justinian: "Christ drunk with the love of His Church! Noah naked in his own house: Christ naked in Jerusalem!" Ah! what must have been the drunkenness of that Love, through whose power the chaste, the virgin Lamb of God could sustain the torment of that shameful nakedness, so often repeated, at the pillar of scourging, in the prætorium after the mockery, on Calvary when about to be nailed to the Cross, and finally on the Cross itself! All this to expiate the disordered appetites and impurities of men! My sweet Lord Jesus! surely, like Noah, you knew not the power of this wine, you knew

not the might of this love, nor to what excesses it would perforce carry you! Was there, then, need for this? Alas, yes! This was to expiate the hidden excesses of the flesh, all those shameful and drunken extravagances of lust, which formed but too

Isai. liii. 6. large a part of that burden of human crimes by the Divine Justice laid on Thee. My Jesus, how I love Thee in this thy nakedness! What resources of consolation hast Thou here opened for the store of Thy Priests, when they listen to the sad tearful tale of the abandoned child of reproach, and undertake, in Thy place, the task of clothing the stripped heart with new robes of modesty, of dignity, of self-respect. Listen, despairing one, thou who art almost

S. Luke, ready to cry out to the mountains :
 xxiii. 30. "Fall down upon us," and to the
 Isai. liv. hills : "Bury us deep ;" listen, He
 s. Ib. 11. speaks, "the Lord thy Redeemer :"
 "My poor little one, tempest-stricken and with none to console thee, behold I will rebuild thy walls in order, and I will lay for the under-structure precious gems." "In
 Ib. 14. justice shalt thou be built up : put away thy reproach, for thou needest not fear : take leave of fear, for it must not

come nigh thee." "For though Isa. liv. 10. the mountains shake and the hills tremble, yet my mercy shall not depart from thee, and the covenant of my peace shall not change, saith thy pitying Lord."

But next, as Noah was mocked Gen. ix. 22. in his nakedness by his own son, so our Divine Redeemer was mocked in His nakedness by the Jews, His chosen and adopted people: "The passers- s. Matt. xxvii. 40. by blasphemed Him, wagging their heads and saying, Vah! Thou that destroyest the temple and rebuilddest it in three days, save Thyself;" while others, we read, "mocking, said: He saved others, s. Matt. xxvii. 41. Himself He cannot save." What shameful spite and malice was here, to mock and deride their Innocent Victim, hanging naked on the Cross in the direst torture, in the last agonies and throes of death. The greatest criminal, when undergoing the penalty of his crime, is wont to receive some pity at the hands of the spectators; at least there is a stillness round the scaffold, and bated breath. But our Divine Redeemer's Sacred Ears, as they deafened in death, were saluted with scoffs and jeers and blasphemy. The curse of Cham has fallen upon that

perverse and hard-hearted people, and upon their posterity, as they themselves, in their st. Matt. xxvii. 25. rage and frenzy, clamored: "His Blood be upon us and upon our children." But, Christians, have we not reason to fear, many of us, that we too have been guilty of following Cham in his impious conduct, no less than the impious Jews whom he prefigured? Are none of us guilty of mocking Christ upon that very Cross to which He was fastened for love of us? Is it not, then, mockery of our Crucified Lord to live on in the continual commission of sin, to expiate which He died? Is it not mockery of Him to come to Mass and kneel, perhaps, under the very shadow of the Rood, Sunday after Sunday, without contrition and without change of life? Alas! let us, from this moment, resolve to repent and amend. Let us imitate the holy example of Sem and Japheth. They came into their father's presence with downcast and averted eyes, and reverently covered his naked limbs. So let us come into the presence of our Crucified Lord with downcast and averted eyes, as afraid to look upon that terrible nakedness, which our sins have caused; or rather, let us gaze

upon it in sorrow and penitence, that, so gazing, the tears of true contrition, of sincere conversion, may start from our eyes, and fall thick and fast as a covering upon those naked and wounded Limbs; S. Matt. xxv. 31. lest, when He shall meet our sight in the robes of His Heavenly glory, and take His Seat of Judgment, we should be placed by Him amongst those, on whom He will turn a look of reproach far more terrible than Noah turned on Cham, and say: "I was once naked, and you covered Me not." Ib. 43.

But do Thou, Lord Jesus Christ, Who for the love of us wast once made naked on the Cross, grant us to be made naked for the love of Thee. Strip us of all disorderly affections, the rags and tatters of earthly concupiscence: invest us with the raiment of Thy sweet love and of heavenly desires. Clothe us with grace: cover us with the mantle of charity, that when the tempestuous waters of this life shall abate, and we arrive in our Ark of Security, Thy holy Cross, on the blessed Ararat of peace, we may be worthy guests at that eternal marriage-feast, which in thy Father's House is long since spread for us. St. Matt. xxii. 2. Rev. xix. 9.

DISCOURSE IV.

ABRAHAM.

JESUS THE EXAMPLE OF FAITHFUL OBEDIENCE.

“ Behold we go up to Jerusalem, and all things will be fulfilled which were written by the Prophets of the Son of man.”—S. Luke, xviii. 31.

PASS we on, with the history of the holy Patriarch Noah, from the first era of the world, to study the prophetic pages of the Sacred Narrative after the Flood. And, now, we open a new testament, a new covenant between God and man; and again we behold unfolded to our view a succession of holy men prefiguring, one after another, the Dan. ix. 24. person and actions of the Saint of Saints. Our purpose is to explain those passages in their histories, which exhibit Him as the Redeemer suffering for human pride, subject for human presumption, rendering a constant and faithful obedience for human perverseness and rebellion—obedi-

ence "even unto death." Thus Phil. ii. 8. we shall recognize in the histories of Abraham, Isaac, Melchisedech, Jacob, and Joseph, so many images of our suffering Lord, displayed before us more and more vividly the nearer we approach to Him. As when we enter, at daybreak, the western portal of some fair church, the shadow of the Holy Rood falls upon us from the distant sanctuary, as though to beckon us onward to Jesus, Who lies beyond amid the beams of the morning, which the storied window has gathered from the eastern sky and woven in a diadem of every glorious color around the tabernacle of His rest; so as we enter, thus early, the sacred edifice of Revelation, does the shadow of Jesus Crucified, even in the very portal, fall around us in these ancient types, as though to beckon us onward to the sanctuary of the New Testament, where in substance and reality He lies amid the beaming and refulgent light of the Gospel, which like the day-spring from on Zach. iii. 8. high Holy Church has received, S. Luke, i. 78. and by the ceaseless voices of Her Priests weaves, as it were, in one glorious diadem of truthful teaching around the throne of His adorable Presence. And as, in the first

covenant, the history of Adam and of his innocent son Abel, so now, the history of Abraham, the new father of a new race, and of his innocent son Isaac, shall be the theme of our first meditation. But Adam in his awful guilt foreshadowed an awful Expiation, and innocent Abel in his bloody death pre-figured a Bloody Sacrifice. The blessed Patriarch, on the contrary, displays a history of perfect obedience, and innocent Isaac, saved from death, foreshadows an unscathed Victim. We will separate their stories in as far as each is a distinct type of Jesus, and reunite them in that touching scene of Mount Moriah, where the links are too closely intertwined to be broken asunder.

I. Go forth, then, holy Abraham, pattern of Jesus, example of His faithful obedience, go forth from thy home and from thy father's house. Gen. xii. 1. "The Lord said to Abram Acts vii. 3. [so called then], Go forth from thy country and from thy kindred and from the house of thy father, and come into a land which I will show thee." At the word he Gen. xii. 4. instantly obeys: "Therefore Abram went forth, as the Lord commanded Ib. 5. him." He takes his wife, his nephew, his servants, and his household

goods and sets out at once for the land of Chanaan, which God had pointed out to him; though to what part of so vast a country he was to bend his steps he knew not. Yet uncertain as his journey was, he went forth with confidence and alacrity, "as the Lord commanded him." *Gen. l. c.*

Let us examine the qualities of this obedience. "Obedience is faithful," says St. Bernard, "it knows no waitings, it has no to-morrow, it is free of delay. It makes ready the eyes for looking, the ears for listening, the tongue for speaking, the hands for doing, the feet for going." All these qualities we find in Abram's obedience. To quit at such short notice father, mother, friends, home, and country, and set out for an unknown dwelling in an unknown and hostile country, was no easy matter; yet, "he went forth as the Lord commanded *Gen. xii. 4.* him."

When it is once established that the superior is legitimate, and commands what is within his sphere, obedience should be simple and unreasoned. It is an act of the will, not of the judgment. The superior judges: the subject obeys. How admirable is the blind obedience of Abraham! "He went forth not knowing *Heb. xi. 8.*

whither he went," as the Apostle remarks, and that too "towards the land of Canaan," an idolatrous and hostile country. But Heb. *l. c.* "he obeyed in faith," and went as Gen. *l. c.* the Lord commanded him.

Obedience should be indifferent, prepared for everything, excepting nothing: to go, to stay, to advance or return, to be rich or poor, a stranger or a citizen, sick or in health, all according to the disposal Divine. Ah! that we were thus indifferent to the events and prospects of life, ready for anything, dependent only on God, who orders all, conformed to Abraham's pattern: "He Gen. *l. c.* went as the Lord commanded him."

Obedience should be cheerful. At all this, and in all his subsequent dangers and trials, Abraham murmured not. No word, nor syllable of remonstrance, nor even expostulation, escaped from his lips. "But my wife,"—he might have pleaded, "my father and my home, the dangers of the road, the idolatrous people, the curse of Chanaan;"—but no: there was no sadness, Gen. *l. c.* no mistrust, no hesitation: "He went as the Lord commanded him."

Now, let us compare with this the obedience of Christ. So, too, He left His Father,

His home and friends and country : S. John,
 “ I am come forth from my Father xvi. 28.
 and am come into the world ;” His Father
 the Eternal, Omnipotent, Infinite :—His
 home the glorious heaven :—His friends
 the angelic hierarchy and all the multitude
 of spirits that encompass His throne. “ And
 I am come into the world ”—truly a Chanaan
 of impiety, peopled with sinners His ene-
 mies. And the motive :—“ I came Ib. vi. 38.
 came down from Heaven not to do Mine
 own will, but the will of Him Who sent Me.”
 How prompt too, how ready this obedience :
 “ Typical sacrifice Thou wouldst no Ps. xxxix. 7.
 more : then said I, Behold I come.”
 “ ‘ Then,’ as soon as the time decreed by
 thy Providence had come ; that day, that
 moment which from all eternity Thou, My
 Father, hadst predetermined. Willest Thou
 that I should assume human form and
 nature, and be born in a stable of a poor
 maiden in want and misery ? ‘ Behold I
 come !’ To be persecuted and driven into
 heathen Egypt, an exile though still a babe !
 —‘ Behold I come !’ To live by hard work
 in childhood and then by alms, in hardship
 and poverty !—‘ Behold I come !’ To be
 scoffed and reviled and treated as a fool and

a madman, while speaking the eternal wisdom of Truth?—‘Behold I come!’ To be betrayed by my chosen friend, bound with fetters, spit upon, beaten, crucified?—‘Be-
Ps. *cit.* 9. hold I come!’ ‘First in the Book of Thy Providence it is written of Me, that I should fulfil Thy will.’”

How simple and unreasoning is the obedience of Christ: “My meat and
iv. 34. drink is to do the will of Him Who sent Me and to accomplish His work.” So entirely conformed was the human will of Jesus to the Divine Will of His Father, so exclusively and simply bent on its accomplishment, that He calls it *His meat and drink*. How indifferent, too, and ready for all tests, from the first moment of His Incarnation till the last cry upon Calvary, “It
Ib. xix. 30. is finished!” Those chains, that mockery, that terrible scourging, that crown of thorns, the Cross itself, all anticipated, all foreseen, not only in the awful combat of Gethsemane, but even from His Conception in the womb; yet no hesitation, no difficulty, no word of complaint, but on the contrary: Ib. xviii. 11. “The chalice which my Father has given me, shall I not drink it?”

How cheerful is the obedience of Jesus:

“Behold we are going up to Jeru-
 salem, and now shall be accom-
 plished all that is written of the Son of Man ;
 for He shall be delivered to the pagans, and
 scourged, and mocked, and spit upon, and
 slain !” With what joy, what readiness of
 heart, what promptitude, our Divine Lord
 anticipates the terrible ordeal, to which His
 obedience was about to be put. And how
 many similar passages do the Gospels
 record of this holy alacrity to fulfil the Will
 of His Father : sometimes He exclaims,
 “I have received this command from
 My Father :” viz., to lay down His
 Life. Again : “I have to be bap-
 tized with a baptism, and how
 ardently I long for it to be done.”
 Or again : “The hour draws nigh in
 which the Son of Man will be glorified.”
 But when the last terrible night was come,
 the eve of that great final act of obedience,
 “even to death, and that too the
 death of the Cross”—ah ! then, what joy
 suffused the Saviour’s Heart and lit up His
 Countenance of love, for force of which He
 so passionately exclaims : Longing
 I have longed to eat this Passover
 with you ;” why ? “before I suffer !”

S. Luke,
xviii. 31.

S. John,
x. 18.

S. Luke,
xii. 50.

St. John,
xii. 23.

Phil. ii. 8.

S. Luke,
xxii. 15.

Christians, how do we follow in this matter the example of Abraham, the example of Jesus? God requires not from us such hard obedience as from His own Son, and yet how slow, how difficult, how morose, how weak the submission we pretend to yield to His Divine Will! Ah! most obedient Lord Jesus, supply the defects of our disobedience. Pardon us for the past, and for the time to come strengthen us with thy grace Divine, to be in all things subject to God, for the love of Thee made subject to Him for the love of us, subject to God in the persons of all, to whom we owe subjection, not only "to the good and gentle,"
I S. Pet., ii. 18.
S. Luke, ii. 51. as Thou wert to Marye and to Joseph; but likewise, also "to the bad and
S. Pet. l.c. perverse," as Thou wert to Cæsar, to Pontius, to thine executioners.

II. But next the holy Patriarch prefigures our Divine Redeemer not only in thus leaving his country and kindred for a strange land, at the Divine Command, but further, and in a more striking manner still, in the continual wanderings, to which he was subjected during his entire life. Here let us again compare him to the Saviour And, first, Abraham wandered a stranger

and a pilgrim in a land which was nevertheless his own. God had given it to him and to his children: "I will give to Gen. xvii. 8. thee and to thy posterity the land of thy wanderings, all the land of Chanaan for an everlasting possession;" yet the Chanaanite held it with an arm of force and he Acts, vii. 5. was childless. So the Lord Jesus, "came to His own possession and His own S. John, i. 11. received Him not." His Father had promised to give Him all the nations of the earth: "I will give thee the Psa. ii. 8. nations for thy inheritance and for thy possession the uttermost bounds of earth." Yet, as Abraham had not so much Acts, vii. 5. ground as whereon to set his foot, in his own territory, but sojourned as a Heb. xi. 9. stranger, so Jesus was born in a stable, the property of another, and describing His own poverty, says: "The foxes have S. Matt. viii. 30. their holes and the birds of the air S. Luke, ix. 58. their nests, but the Son of Man has not whereon to lay His Head." Like Abraham, too, He was long childless, though His seed was to possess the earth: for our Blessed Lord Himself did not preach to the nations; but it was left for His apostles to

multiply children to Him, and to fill the earth with His posterity.

We read on, how the Almighty continued to try the blessed Patriarch's fidelity, by Acts, vii. 2, sqq. perpetually enjoining him to remove from place to place, each time to Gen. xv. 7. Ib. xii. 6, 8, 10. undergo new hardships and new misfortunes. He travels from Ur in Chaldæa to Haran in Mesopotamia, thence to Sichem, thence to Bethel, thence he is Ib. xiii. 3. driven by famine to Egypt. From Ib. xx. 1. Egypt he returns to Bethel, thence he goes to Geraris; at length he dies in Hebron, and is buried in a tomb purchased Gen. xxv. 9. at the hands of strangers. So our Divine Lord was from the very first moment of His Conception a pilgrim and a wanderer. s. Luke, ii. 4, 22, 39. Yet unborn He must journey from Nazareth to Bethlehem, obedient to the decree of Augustus, from thence to Jerusalem to be presented in the temple according to the law of Moses: thence once more to Nazareth: again to Bethlehem, s. Matt. ii. 11, 14, 22. whence He must fly from the sword of Herod the babe-murderer, and sojourn, like Abraham, in Egypt: thence He returns towards Bethlehem, but is obliged to retire to Galilee, and Nazareth

becomes His home till His retreat into the desert, ere He entered upon His public ministry. Thus He exactly fulfilled the seven pilgrimages of Abraham ; but this was not all the fulfilment. For ah ! what far more painful and difficult pilgrimages do we find Him making in the history of His Passion,—sevenfold in number again, but more than sevenfold more terrible and more full of affliction. From the Euchar-^{S. John,}
 istic cenacle, He journeys to Geth-^{xviii. 1, 13,}
 semane : from Gethsemane to the palace of
 Annas, from thence to new insults in the
 halls of Caiphas, thence to the Roman
 prætorium, thence to the infamous presence
 of Herod Antipas, back again to^{S. Luke,}
 the judgment-seat of Pontius, at^{xxiii. 7,}
 length to Calvary, there to die a death of
 torture and shame, and be borne to a
 stranger's tomb. Oh, difficult ways to
 tread ! Pilgrimages toilsome and hard
 indeed ! Wanderings more wearisome than
 Abraham's of old ! Well might Cleophas
 exclaim, little as he knew the mysterious
 significance of his words : “ Thou^{Ib. xxvi. 18.}
 art only a pilgrim in Jerusalem.” Truly
 Thou wert, my sweet Lord Jesus !

Christians, if the Holy Patriarch Abra-

ham, and, after him, all the saints and servants of God, and Jesus Himself, the Son of God, were strangers, pilgrims, and wanderers in this world, what else shall we expect or desire to be? Are we of better desert than Abraham, of better desert than our Divine Redeemer? Certainly Almighty God spared not His friend Abraham, spared still less His own dear Son. How sad it is to hear Christians, as sometimes we do hear them, complain of the very smallest annoyances and vexations of life. A pilgrim, a wanderer should be ready for every annoyance, prepared for every contrariety. Let me say to you, as S. Paul to his Ephesian Eph. v. 1, 17, converts: "Be ye followers of God, like dearest children, studying what is the Will of God." *This* is the one object of a Christian's life, as it was of the life of Abraham, as it was of the life of Jesus,—to fulfil the Will of God. Why, then, attach ourselves to aught beside,—place, person, or time? Ah, let us endeavor to unbind our affections from creatures and fix them on the Eternal and Imperishable. Home, and friends, and pleasant prospects are, doubtless, among the blessings of Providence Divine; yet these sources of consolation are but as

springs in the desert, of which the pilgrim should drink thankfully but warily, and hasten onward as before. Our abode is not among them, nor our treasure; S. Luke, xii. 34. neither, then, should be our hearts. We are strangers, pilgrims, wanderers: the heart of the wanderer is in his own land.

III. Now let us compare the holy Patriarch to Jesus in his obedience to the precept of circumcision, which he received from God. We read that some time Gen. xvii. after Abraham's victory over the idolatrous kings, Chodorlahomar and his allies, God made known to His holy servant more clearly and fully than He had before done, the mighty destiny of his race; Ib. xv. et supr. and, at the same time, He imposed upon him, and upon his entire household and their posterity, the precept of circumcision, which was to be an outward sign of their faithful obedience to the Divine laws, and a mark of adoption and grace with God: "This is the covenant between Me and you, and your posterity after you, which you must observe: you shall circumcise your flesh for a sign of the covenant that is made between Me and you." The holy Patriarch, as ever, humbly and

simply obedient, immediately executed this most painful command. “Forth-
Gen. xvii. 23. with on the very same day, as God had commanded him,”—he circumcised him-
Ib. xiv. 14. self, Ishmael his son, and all the males of his household, many hundreds in
Ib. l. e. 24. number, he himself being then a hundred years old.

And our Divine Redeemer was, therefore, as a son of Abraham, circumcised in His babyhood; thus shedding the blood of obedience in a stream infinitely more copious than had sufficed for the salvation of the whole world: as St. Thomas sings:

“But one drop of that sweet rain
 Had wash’d away earth’s every stain.”

Yet this was not the Circumcision, which was to abrogate the figure in the fulfilment. It became Him, first, to comply with the ceremonial law, Who came to change those ancient ordinances into the awful rites, which they pretypified, and to bestow upon His people those heavenly mysteries, the images of which were reflected in the law, as the clouds of heaven are reflected, in shadows, on the earth beneath. Not the

circumcision of Nazareth, but a different circumcision it is, which Holy Mother Church invites us to contemplate during this sacred Lent. Turn we to the circumcision of Calvary, the circumcision of faithful obedience perfected. Here, Christians, is a circumcision: the Lord Jesus nailed to His Cross, circumcised not in one member only, but in every part of His Sacred Body: "From the soles of His Feet to Isai. i. 6. the crown of His Head, there is no sound part in Him: His livid and swollen wounds are not bound up, nor healed with remedies, nor softened with oil." His Divine Eyes are circumcised by the sight of His cruel enemies grouped around the Cross, S. Luke, by the sight of so many miserable xxiii. 35. sinners, for whom He bled in vain; but, oh saddest sight of all! by the sight of the grief of His most dear Mother, as S. John, she stood and witnessed His suffer- xix. 25. ings. His Divine Ears are circumcised by the blasphemous gibes and execra- S. Luke, tions of the crowd: His Nostrils by l.c. 36. the putridity of the festering re- Ps. xxi. 8. mains of the bodies of male- S. John, xix. 17. factors, with which the place S. Mat. xxvii. 33. was strewn on every side. His Ps. lxxviii. 22.

S. John, Divine Mouth is circumcised by the
xix. 23. most intolerable thirst, the parching
 fever produced by His torments: His
 Divine Hands and Feet by the nails that
 pierce them; His entire Body by the lacer-
S. Matt. ations and gashes of the scourges :
xxvii. 46.
Ps. xxi. 2. His Divine Heart by a bitterness
 of sorrow indescribable. In this most ter-
 rible circumcision of every sense and limb,
 what sort of a couch is He stretched upon?
 what soft pillow sustains His languid Neck
 and aching Head? Alas! His deathbed
 is the hard wood of the Cross: His pillow
 the mangling thorns: and for a draught to
S. Matt. assuage the burning thirst of His
xxvii. 34. agony, they, for whom He suffered,
 presented Him vinegar mingled with gall.

This is the circumcision of Jesus. Christ-
 ians, since He thus submitted to it for our
 sakes, let us no longer delay to submit our-
 selves to that spiritual circumcision, which
 He imposes upon us in the law of grace,
 and which Holy Mother Church would have
 us at this time undergo,—the circumcision
 namely of our hearts,—as says the blessed
Rom. ii. 29. Apostle, “the spiritual circumci-
 sion of the heart, not the fleshly circumci-
 sion of the letter.” Much there is here to

circumcise : envies, suspicions, jealousies ; lewd, disorderly, and carnal fancies and desires ; angry, ambitious, resentful passions ; ill-natured dispositions, evil harborings, rash judgments, vain regrets, foolish imaginings. The senses too may be circumcised, aye, and *must* be, no less than the heart. The eyes of their proud, contemptuous, impatient, immodest looks and glances : the ears of their listenings to calumny, detraction, flattery, unchastity : the tongue of its arrogance, peevishness, disrespect, curiosity : the touch of its acquisitiveness ; sensuality, luxury. Such is the circumcision which the law of the Gospel imposes upon us, and under penalties, too, more terrible than were threatened in case of non-compliance with the circumcision of Abraham : for that penalty was but temporal death, but in this case it is no less than eternal death. Truly it is better for us “ to enter into life maimed,” rather than, uncircumcised S. Mark, ix. 44. to be cast into hell.

Perhaps it is a circumstance to be noticed, that Abram’s name was Gen. xvii. 5. changed by Almighty God to Abraham, on his obedience to the precept of circumcision ; at which time, God solemnly confirmed the

promises He had made to His servant. Abraham signifies in Hebrew Father of a multitude; and this change was made in the name of the blessed Patriarch, in token and sign of his election by the Divine Providence to be the Father of all the children of God under the law of circumcision. In like manner was the Name of Jesus set over the Brows of our Divine Redeemer at the time of His obedience to the circumcision of the Cross; at which time, God bestowed upon us, for His sake, the certainty of those promises made in the Gospel. Jesus signifies the Saviour Lord, a name announced from Heaven in token and sign that He to Whom it was given should be the deliverer of all the children of God under the law of grace. And though this Name was given to our Redeemer at the circumcision of Nazareth, yet it was then given only by anticipation, and by the foreknowledge of God, as the Archangel, who brought it, expressly declared: "For s. John, xix. 19. He shall save His people from their sins." Upon Calvary, in the circumcision of the Cross, it was claimed and won, and therefore was it set over the Head of the Saviour Lord, an acknowledgment of His

foes, of Satan and of hell, that the Victory was His.

Wear it, my sweet Lord Jesus: it is better and more glorious far, than all the titles by which the Prophets announced Thee of old. Isai. ix. 6. Let its sound echo through the world, the war-cry of the armies of Thy Church, the shout of Her invincible assault, the note of Her victory. And, as the din of the battle falls faintly on the closing ears of Thy dying warriors, let some kind voice repeat it softly beside them, till angel tongues take up the sweet music, and this material veil, breaking asunder, disclose to their joyful gaze, in Thine extended Hand the crown of faithful obedience.

DISCOURSE V.

ISAAC.

JESUS THE VICTIM.

“ Behold we go up to Jerusalem, and all things will be fulfilled which were written by the Prophets of the Son of man.”—S. Luke, xviii. 31.

WE are come now to the history, the beautiful, affecting, and celebrated history of Isaac considered as a type of our Divine Redeemer in His sufferings and death, real on Calvary and mystical in the Eucharist. Holy and innocent Abel we found foreshadowing our Divine Redeemer in the very circumstances of his birth ; nor can less than this be said of holy and innocent Isaac. Permit me, then, by way of introduction, to point this out, before we go on to our precise theme, which is the Passion of Jesus prefigured in holy Isaac.

Many and many a year had Isaac been the desire of his holy parents, ere yet he was conceived in the womb. Many and

many a fervent prayer had they put up for the fruitfulness of their marriage-bed. Long had they been disappointed, and, at last, had come to think that the Divine promises were, perhaps, to have a different *Gen. xvi. 2.* fulfilment from that so much desired. At length, the birth of this child was announced, and his name bestowed from on High: "Sarah thy wife shall bear thee a *Ib. xvii. 19.* son, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting alliance." So Jesus, before He was conceived in the true Sarah's womb, through how many and long ages had He been the Desired of nations—How *Ib. xlix. 10.* often promised! His coming how ardently prayed for! At length His birth, too, was announced, and His Name bestowed from on High: "Behold, thou shalt conceive *S. Luke, i. 31.* in thy womb and bring forth a Son, and thou shalt call His Name Jesus. He shall be great, and shall reign in the house of Jacob for ever, and of His kingdom there shall be no end."

Again: Isaac was born in a *Gen. xx. xxi.* strange city, viz., Geraris, where Abraham and Sarah were sojourning far from the land of their birth; and yet it was his own in-

Gen. xv. 18. heritance, secured to him, with all the land of Chanaan, by the promise Divine. So Jesus was born in a strange city, viz., in this world of sin and estrangement from God; yet was it His own kingdom and territory, the gift of His heavenly Father: Psa. ii. 8. "I will give Thee the nations for an heritage, and for Thy possession the uttermost bounds of the earth."

Gen. xvi. 15. Once more: Isaac had an elder brother, Ishmael, the son of Hagar, his father's Egyptian slave. But Ishmael ill-
Ib. xxi. 9. treated Isaac, and was therefore, with his mother, cast out of Abraham's
Ib. 14. house into the desert. So, likewise, did the Jews, the elder brethren of Jesus according to the flesh, persecute Him. And they and their mother, the Synagogue, were, therefore expelled from the house of Abraham, that is the Church, in which the spiritual and true children of Abraham alone remain. This mystery the Apostle S. Paul Gal. iv. explains at length, in his Epistle to his Galatian converts.

These and many other points of resemblance in the sacred accounts of the birth and childhood of Isaac and of Jesus, the Lib. v. in Gen. holy Abbot Rupertus is at pains

to comment upon ; but, without occupying ourselves at greater length upon them, we will pass on to our precise subject, which is, of course, the famous sacrifice of Mount Moriah.

I. We read, then, as follows : Gen. xxii. 1. " God tempted Abraham, and said to him : Abraham. He answered : Here am I." We have seen, in the preceding discourse, how often, before this, God had put His faithful servant's obedience and constancy to the proof ; but none of his former trials had been nearly equal to what was now to be imposed upon him. You, who would be servants of God, see how necessary it is to be prepared to be tempted ; that is, to be put to proof. Satan, indeed, tempts us, our implacable foe ; but his temptations are different from those, which come from God, different in kind, different in object, different in intention. Satan tempts us by holding forth to us pleasures agreeable to our fallen nature and sensual appetites—the delights of the flesh, the riches and honors of the world, with whatsoever is annexed to them. His object is our eternal perdition : his intention that of the fiercest malice. But God, our sincerest and

truest friend tempts us always by bringing before us the opportunity to exercise some act of virtue more or less heroic, which is contrary to our nature and hard to its desires. His object is our everlasting happiness and salvation: His intention that of the tenderest love. Nor will He, therefore, ever suffer us to be tempted beyond what with grace we are able to bear: God is faithful to His love and His promises, and He will not suffer you to be tempted beyond what you can bear, but He will with the temptation provide for you strength to cope with it." Not only was Abraham tempted, but so were all the Patriarchs—so were all the friends of God—Moses, Job, Tobias, Susanna. The Arch-angel Raphael said to Tobias: "Because you were acceptable to God, it was necessary for temptation to try you." In a word, of all God's friends it is written: "God tempted them and found them worthy of Him;" and every one, who would serve God, is bidden to prepare for temptation: "My son, when thou comest to the service of God, prepare thy soul for temptation. Bear the trials God sends to be borne." Yet, per-

haps, this trial of Abraham is the hardest which God ever demanded from any of His servants: "Take thy son, thine only Gen. xxii. 2. son Isaac, whom thou lovest, and go into Moriah, and offer him there for a burnt-offering, upon one of the mountain-summits, which I will show thee." Great God! what a command was this! "Take thy son:" not only thy son, but thine "*only son*;" for Ishmael was gone, gone, likewise, in submission to the Divine Will; and he, too, was but Hagar's offspring, not the beloved wife Sarah's child. Truly, therefore, "thine only son!" "The son of thy love,"—yes, the child of thine age, the long-desired and heavenly-given boy, beautiful, gentle, innocent, and now at so sweet an age! "Isaac," even Isaac, a name which signifies in Hebrew "smile of joy." Isaac, on whom all your hopes and all the fulfilment of the mysterious promises made to you depend! "And go to the mountains of Moriah," far from home, where neither Sarah nor any friend can interfere, nor take the child from your hands! "And there offer him up for a holocaust"—when you have slain him, burn his entire body, that there may be no relic left of the child once so dear, no bone

nor lock of fair soft hair to take to Sarah his mother, for a dear remembrance of her lost boy! As for the spot, "I will show thee where:" meantime go on anxious, amazed, and heartbroken to Moriah!

What sayest thou, Abraham, example of faithful obedience? Not one word. "Ab-Gen. xxii. 3. raham, therefore, arose the very same night and got ready his ass, and took with him two servants and Isaac his son; and having cut the wood for the sacrifice, he went forth in the direction, which the *Ib. l. c.* Lord had commanded him." Might he not, then, have pleaded with God? He *Ib. xviii. 22 sq.* who had pleaded for Sodom,—might he not have pleaded for the life of his only son? Might he not have reminded *Ib. ix. 6.* God that He had declared bloodshed to be impious—how much more bloodshed by a Father's hand? Might He not have reminded Him of His promises in this child, and asked if, perchance, he did not misunderstand the Divine meaning? None of these things. Enough for him to hear the Will of God. Strange, inexplicable, inconsistent, cruel, and at variance with all those laws, which declared the Divine abhorrence of human sacrifice, as the command ap-

peared, it was the Will of God, Who would justify His ways to His servant in due time. Immediately therefore he arose, and took Isaac his son and the wood for the offering, and without a word to Sarah, or a cry of grief, set forth as the Lord commanded him.

Surely, it needs not many words to point out, here, the shadow and figure of the sacrifice of another Only Begotten Son, One, too, in Whom His Father was well pleased, holy, innocent, and gentle as Isaac, Who on the same Moriah, far from His Heavenly Home, and bereft of all succor, was to die a holocaust for sin.

We will not dwell, now, upon the three days' agony, which Abraham must have endured during the journey to the land of vision, prefiguring the three hours' agony in Gethsemane; nor upon the lesson of persevering submission to the Divine Will, which it teaches us. "On the third Gen. xxii. 4. day he lifted up his eyes," hitherto cast downward tearfully to the ground, "and saw the spot in the distance." Namely, there appeared on the mountain, as we learn from the Jewish interpreters, a column of fire, which Abraham knew to be the fatal token.

Accordingly, we read that he desired the two servants to remain with the ass, while he with Isaac his son ascended the side of Gen. xxii. 6. the mountain. "And he took the wood for the sacrifice and piled it on the shoulders of Isaac his son: while he himself carried in his hands fire and a sword." The ass signifies sinful man, not here only, in Psa. xxxi. 9. Holy Scripture, likened to an ass. The wood taken from the ass's back and laid upon the shoulders of Isaac, signifies the burden of man's sins, and the Cross the just punishment of them, taken off his guilty shoulders by the mercy of God the Father and piled upon the shoulders of Jesus His dear Son, that He might bear for us the weight of that fuel of eternal burning, and be afterwards consumed therewith, as Isaac Isai. liii. 6. by the fagots: "The Lord did lay on Him the iniquity of us all." The two servants, whom Abraham left at the foot of the mountain, signify the two Testaments, of which Jesus is the compendium and the fulfilment in the Sacrifice of Calvary, as Isaac, on Moriah, was substituted for the servants, and had imposed upon him their respective duties. Thus, then, "They Gen. xxii. 8, 9. went onward together and ap-

proached the spot." Picture to yourselves the innocent and gentle Isaac toiling along by his father's side, beneath the weight of the logs, which he was presently to stain with his own life-blood! "Is not this the Christ?"—Is not this His shadow cast before, Who was, afterwards, to trace the selfsame steps, beneath the wood of the Cross, on which He was to suffer: "Carrying His own Cross, He went forth to the place called Calvary," says the blessed S. John in his Gospel. Was it, however, indeed, His own Cross that He bore? Ah! no: like Isaac He bore the ass's load: "Surely it was our griefs He bore, our pains He carried: the chastisement of our peace was laid upon Him, and with His stripes we are healed." Touching and admirable was the humility and obedience of Isaac, the son of Abraham, submitting to bear the ass's load, because such was his father's will; but, how much more admirable is the obedience and humility of Jesus, the Son of God, submitting to bear the load of our wickedness at His Father's command: "As my Father has commanded me, so do I." But, as for the respective burdens of each, Isaac's was, indeed, only

the shadow of His, Who bore the weight of all the crimes that ever were, or will be, perpetrated till the end of time. Christians, we, perhaps, are some of those, for whom the Lord Jesus bore very great and heavy transgressions; let us then be ever grateful to Him. The ass knew not the benefit conferred upon him, nor did he thank Isaac, being, as the Scripture says, "of no understanding;" but oh! that men would thank the Lord for His goodness, and for the wonderful works he has done for the children of men.

And Abraham—"he himself carried in Gen. xxii. 6. his hands fire and a sword," a sword in one hand to slay his own son, and fire in the other to consume the sacrifice. How perfectly is thus represented to us the Eternal Father; Whose part in our redemption Abraham here pretypifies, having in one hand, indeed, a sword, the terrible sword of the Justice Divine, with which to inflict death on His own Son in vengeance of our sins, which He had laid upon Him; and in the other hand fire, the fire of the sacrifice—the fire of Infinite Love, which was to consume for us that Holocaust of Reconciliation.

II. At this point of the story, let us devote some moments to reflection on the coincidence of *place* between the figure and Prefigured Offering. On Moriah was, afterwards, built Jerusalem, the citadel ^{2 Chron.} of David, the temple of Solomon; ^{iii. 1.} and on one of its summits, without the walls, on the very spot, where Isaac was stretched upon the wood to be slain, was stretched in death the Only Begotten Son of God. Moriah, according to the various modes of Hebrew writing, has many mysterious significations, which we ought to notice. It signifies *mountain of vision*; aptly so named, because it was divinely pointed out to Abraham, as the spot chosen for the immolation of his son, and because of the fire, which appeared upon it. But, afterwards, a *mountain of vision* was Moriah, in a far sublimer sense, when there was seen upon it not a column of fantastic, or at least of material fire, but a column of the fire of God's Love—His own Son hanging in the throes of death, to save us from the fire of hell.

Moriah, again, *mountain of bitterness*, *mountain of myrrh*, with which plant its sides were covered: because it was a *mountain of myrrh* to Abraham and to Isaac;

but, afterwards, indeed, a *mountain of myrrh* to Jesus bitterer still. Up this Moriah let us daily climb, during this sacred Lent, in pious meditation, and say with the spouse in Cant. iv. 6. the Canticles: "Until the day declines, and the shadows fall, I will remain on the mountain of myrrh." Soon, the day of Lent will decline, and the shadows of Tenebræ will fall; meantime, let us hasten to gather our bundles of sorrow for sin, of Christian penance and mortification.

Moriah, *mountain of sacrifice*; for great and acceptable to God was the sacrifice of Isaac; but afterwards, indeed, *mountain of sacrifice*, when He offered Himself, Whose Oblation was the fulfilment of all former offerings, and was to have eternal efficacy: Heb. vii. 27. "Who has no need, like the Priests of old, to sacrifice daily, first for his own sins and, then, for the people's: for this He did once for all, when He offered up Himself."

Moriah—*mountain of showers*; for here what copious showers of benediction were bestowed upon Abraham as the reward of Gen. xxii. his faithful obedience! "Because 16, 17, 18. thou hast done this, and hast not spared thine only son at my bidding, I will bless thee, and will multiply thy seed like

the stars of heaven and like the sands upon the seashore, and in thy posterity shall all nations of earth be blessed, because thou hast been obedient to my voice." But, afterwards, was Moriah a *mountain of showers*, still more fruitful and rich, those showers, I mean, which fell from the pierced Hands and Heart of Jesus, and which, descending on its soil, brought to all the nations of earth blessings and graces brighter, and more in multitude, than either the stars of heaven, or the sands of the sea.

Moriah—*mountain of light*; for here God discovered to his faithful servant the secrets of His Providence and, at length, illumined him with the knowledge of that Will, which hitherto he had blindly obeyed; but, afterwards, indeed, *mountain of light* in a sense more wondrous still, when on its top shone forth amid surrounding darkness, "Christ the light of the world," pouring forth s. John, viii. 12. the refulgence of His brightness over the Holy City, nor only over it, but to the very confines of the pagan world, as the Prophet had foretold: "Arise, be Isa. lx. 1, 3. illumined, Jerusalem, for thy light is come, and the glory of the Lord arises above thee, and the nations of heathenism shall walk in

Isa. lx. 19. thy light.” “The sun shall no longer light thee by day, nor the shining of the moon by night; but the Lord shall be thine everlasting light, and thy God thy glory.”

But, see, the Father and son have reached Gen. xxii. 9. the summit of the mountain “they arrived at the spot,” the theatre of that most heroic act of Faith, Hope and Love, Phil. ii. 8. and of obedience “even to death.” Of Faith; for in this child of promise and Gen. xviii. his posterity the Almighty Word^{16.} Ib. xii. 3. had guaranteed to Abraham the possession of the sceptre and the parentage of the Messias. Yet now, he was to put him to death in the prime of youth! Of Hope, firmly built upon that Faith, and confidently expressed in the answer, which the holy Patriarch returned to his son’s terrible question: “Where is the victim of sacrifice, my Father?” “God will provide Himself a victim, my son.” Was Isaac to be indeed slain? Was he to be raised up again to life from the altar of immolation, as the blessed Apostle S. Paul represents Heb. xi. 19. Abraham to have believed? What means would God adopt to fulfil the promise. He had made? He knew not—he sought

not to know: "God will provide Gen. l. c. Himself a victim my son." Of Love—how strong, how true! It was his *own* son, that is, the child of his beloved wife Sarah; his *only* son, for Hagar and Ishmael were gone; the child of his old age; the child on whose dear life such great and mysterious hopes had been reared and cherished long! Yet God required the offering; and what was his love of Isaac compared to his love of God! Truly, here, "many waters were Cant. viii. 7. unable to quench love, nor could rivers of grief overwhelm it."

Therefore, Abraham "built up Gen. xxii. 9. an altar, and piled the wood upon it." All is prepared: the moment is come: the secret must now be disclosed and the victim declared. In what words the aged father made known the Divine Command to his son, Moses has not recorded; but, surely little needs to say, that however expressive of obedience and resignation, they were none the less full of grief and heartrending anguish. And what says Isaac? Does he cry out? does he shriek for aid? does he attempt to escape, or begin to accuse his father of cruelty, and impute his conduct to some delirious dream, or to the weakness of

old age? Or, does he break forth into blasphemy against the Eternal, or determine, with the force and vigor of youth, to resist the trembling and failing strength of his aged father? Oh! far from his obedient and religious heart was it to think of any of these things; else he had not been the Type of Him of whom the Prophet sang: *Isai. 1. 6.* "I gave My Back to the smiters, and My Face to those who plucked My Beard: I turned not My Countenance from the mockers, nor from those who spat on Me;" of Whom, elsewhere, the same Prophet foretold: *1b. liii. 7.* "Like a sheep, He shall be led to the slaughter, and as a lamb before his shearer, He shall not open His mouth." Thus, therefore, stood Isaac, silent and patient. Then, looking up thoughtfully into his father's sorrowful face, as Christ looked up from the dust of Gethsemane, perhaps, he said: *s. Matt. xxvi. 39.* "Father, if it may be, let this bitter cup pass from me." But, immediately corresponding with the Divine grace, he doubtless added; *1b. 42.* "My father, if this bitter cup must not pass from me until I drink it, the Will of God be done." Then, was exchanged the last embrace, and, for the last

time, the father kissed the fair and innocent forehead of his son, the holy child his father's hands. Their mingled tears watered the turf upon Moriah's summit,—the tears of constant, faithful obedience, even to death, sweeter than the sweet rain of heaven, purer than the pure dew of the morning, fit emblem of those tears of Jesus' sacred Blood, which were to fall on the selfsame spot, in the fulfilment. Then, Isaac stretched forth his hands to be bound, as Jesus on the night of the betrayal stretched forth His Hands to His captors in Gethsemane, and, afterwards, to those who nailed them to the Cross.

Look on this scene, all you, who think you have ever done, or who think you do, acts of heroic virtue : see, if any amongst them can be compared to this. But, look on this scene, still more, all you, who shrink from any combat with natural feeling, and learn to conquer nature by grace, at least, where God requires and commands. Look on this scene, ye sons, and learn obedience to your sires in far lighter matters. Look on it, ye parents, and learn how to submit, if God ask of you your children, either by premature death, or by vocation to the holy state of Religion. Come, all who are Christ-

ians, to look on this scene and learn to sacrifice the dearest, the best, the most cherished, to the Lord your God.

“And after binding Isaac his son, he Gen. xxii. 9. stretched him upon the altar, on the pile of wood,” in order that it might be sodden with his blood, for the flames to consume in sacrifice. So, Jesus was stretched upon the wood of the Cross, to be sodden in the Redeeming Tide ; but Isaac was bound with cords only, for he was not really to die. Jesus, Who was on Calvary to die, was pierced with nails. Then Isaac, looking S. Luke, xxiii. 46. heavenward, perchance exclaimed : “Father, into thy hands I commend my spirit,” the while he calmly awaited the stroke of death. So, Christians, let us suffer our wills to be bound with cords to the Divine Commandments, bound with the cords of love ; but if these are not strong enough to curb our rebellious and perverse nature, and there be fear lest they should break, let us beg of God to fix them, with iron nails to the Altar of sacrifice, as Christ’s Hands and Feet were fixed to the Cross, with the iron nails of holy fear, crying out with the Psa. cxviii. 30. Royal Psalmist: “Pierce through my flesh with thy fear.” Those, who will

not, are not Christ's; they have no part with Him; for, says the blessed Apostle, "those who are Christ's, have crucified their flesh with its vices and bad desire." Gal. v. 24.

"And Abraham put forth his hand and seized the knife to slay his son." Gen. xxii. 10. True and faithful obedience "even to death!" even Phillip. ii. 8. Constancy worthy of God and of the friendship of God! Ah! that we in our lighter trials were thus found faithful, thus constant, thus victorious.

Now, the Divine Voice arrests the execution, in bloody deed, of the sacrifice which in will and in desert was already fully accomplished: "Lo! an Angel of the Lord from heaven cried aloud: Abraham, Abraham." Gen. xxii. 11, 12. And he answered: "Here am I," Here am I, ready to do and doing Thy Holy Will, my God. And the Angel said: "Lay not thine hand upon the boy: do him no harm; for, now, I know that thou fearest God and dost not withhold thine only son from Me." Then, we read that the blessed Patriarch, looking around, beheld a ram caught in a thicket by his horns. He, therefore, went and took the ram and offered it for a burnt-offering in the stead of Isaac his son. This substitution, as S.

Ambrose and S. Cyril explain it, prefigures, first, the substitution of the Human Nature for the Divine in Jesus' death. Isaac was truly offered: yet he neither suffered nor died. Jesus, the Son of God, truly offered Himself: yet in His Divine Nature He neither suffered nor died; seeing that suffering and death are impossible to the Divine Nature. But as the ram suffered and bled for Isaac, so the Humanity of Jesus suffered and bled for His Divinity. Yet, since the Humanity subsisted in the Person, Who was at the same time Divine (for no nature has any real existence except in hypostasis), therefore the Son of God is truly said to have died. For death, which severed Body and Soul in Christ, effected thereby just what it effects in every child of man, dissolution of the spiritual part from material organization. Jesus, therefore, Whose Human Spirit was thus severed from His Body, died in that dissolution of His Human Nature. Who then died? Jesus the ever-living God made Man; made Man, however, ^{Symb.} "not by the conversion of the God-
s. Athan. head into flesh, but by taking of the manhood into God," as our holy Creed

simply and exactly expresses the doctrine of the Incarnation.

III. But, Isaac truly offered and saved from death, sacrificed yet not slain, is next a lively image of Jesus, the Victim of the Mass is the law of Grace. Thus sings our Holy Mother the Church, in her Hymn to Jesus in the Blessed Eucharist :—

“ Lo ! the bread of Angels sweet,
 Made of mortal man the meat,
 Children’s bread to dogs denied !
 Ancient figures, long since fled,
 Shadow’d forth this Living Bread,
 Isaac offer’d yet not dead.”

Lauda Sion.

For, in the Holy Mass, Jesus our true Victim, really present, really offered, nevertheless does not die, as Isaac really presented on the Altar, really offered, nevertheless was not slain. But, by the separate consecration of the elements He is mystically separated, Who cannot more suffer dissolution, and in the destruction of these He mystically dies, over Whom death has no more dominion ; and as the ram was smitten in the stead of Isaac, and bore, in his place, the throes of death, so are the elements broken for the Body of Jesus, and subjected

for Him to the penalties of sacrifice: as, once more, Holy Church sings:—

Lauda Sion. “ For the simple sign alone
Suffers change in state and form,
He, the Signified, remains
All uninjured, nor sustains
Death, nor loss, nor change, nor pains.”

Thus we have seen in Holy Isaac's story the true Victim Jesus. In the next Type we shall recognize Jesus the Priest, that Priest Whom it was meet that we should Heb. vii. 26. possess—“ Holy, Innocent, Unde-
Ib. 14. filed ”—not of the tribe of Levi, but of the blessed tribe of Judah; not of Ib. 11. the order of Aaron, but of the order of Melchisedech.

Blessed Jesus, True Isaac, our True Joy, True Victim of the Everlasting Sacrifice, Rom. viii. 13. teach us the spirit of sacrifice, the spirit of penance, the spirit of mortification: “ Lord, how sweet Thy spirit
Ant. Off. is !”
SS. Sac. Make us to be willing victims to Thee, as Thou wert a willing Victim for us. Let the fire of Thy Love consume, as a holocaust, all desires, all attachments, all sympathies in our bosoms, that have other objects than Thee only, Jesus, Crucified

Lord. Set up Thy Cross in the core of our hearts, and make its branches spread far and wide throughout our whole being, that every sentiment, every aspiration, every little affection, which springs up upon the soil of our humanity, may forthwith twine itself around them, and clinging so closely to their might, take leave of fear for the weakness of earthly origin. Why must we await the fiery ordeal of the land of pen- 1 Cor. iii. 13, 15. ance, to effect in us that likeness to Thy death, by which alone we can hope Rom. vi. 5. to attain the likeness of Thy Resurrection. Ah! no Jesus, only Beloved! Accept us the victims of Thy Love. 1 Cor. v. 7. Con- sume in us all that belongs to our Col. iii. 9. fallen nature—the olden leaven of our humanity. “Our hearts are ready, Psa. lvi. 8. Lord: our hearts are ready.” “The Ib. cvii. 2. pleasant things of the world and all Resp. Off. the delights of life we resolve to re- SS. Femin. 3, n. ject with contempt for the love of Thee our Lord Jesus Christ,”—“Whom we have seen, Whom we desire, Whom we trust, Whom alone we love.”

DISCOURSE VI.

MELCHISEDECH.

JESUS THE PRIEST OF THE MASS.

“ Behold we go up to Jerusalem, and all things will be fulfilled which were written by the Prophets of the Son of man.”—S. Luke, xviii. 31.

WE come, next in order, to the holy king Melchisedech, the especial Type of our Divine Lord in His character as the Priest, as is innocent Isaac of Him in His character as the Victim, of the everlasting Sacrifice. And, as we have noticed, in the preceding examples, a remarkable similarity between the figure and the Prefigured, in the history of each one's origin even, and birth, so here also we will for a moment compare, in this respect, Jesus and the king of Salem.

I. But how so, you will be ready to exclaim, when the Inspired Page says not one syllable of Melchisedech's parentage? Yet, in this very silence we may trace the mys-

tery of the Birth of Jesus. For, is it a mere accidental omission that Melchisedech is introduced to us, as says the Apostle, "having neither father, nor mother, Heb. vii. 3. nor race?" There is nothing accidental in Holy Scripture. Every phrase, every word, every omission of that mysterious Book is full of meaning and significance. The entire Scripture is the history of the Incarnation. Its compendium might be one short word, —a word, however, so full and pregnant, that all the world would not S. John, xxi. 25. contain the books that might be written upon it. That one word is the Name of Mary,—that Name, of which heretics find so little mention in Sacred Writ, though, indeed, it forms the whole subject of Sacred Writ. Is it, then, that Melchisedech had no parentage, nor offspring, that he alone, of all the rest, should be mentioned by Moses "sine patre, sine matre, sine gene- Heb. vii. 3. alogia?" Was he an angel incarnate, as Origen supposes? He was more than an angel: he held a mightier office, he owned a sublimer dignity: "for he was a Gen. xiv. 18. Priest of the most High God." Ah! here is the interpretation of the enigma. We find just so much recorded of each repeated

Type of the Saviour, as belongs to the character of each, as such. As the light of heaven, coming upon our earth, and reflected from various objects, presents here this color, and there another, and still is ever but the self-same light, so Christ, the True Light of the world, rising upon the world and reflected from these ancient Types, is represented here in one wise, elsewhere in another, and still is ever Christ. Isaac, whose parentage, birth, and childhood are so carefully recorded, is Christ: Melchisedech is Christ, again, with untold parentage, or birth. For, in the first place, Jesus in His Divine Nature is eternally begotten of His Father without mother: while, in His Human Nature, He was born of a Mother without father: in either birth He is generated in a mode mysterious, ineffable, not to be told. And, thus the Apostle adds of the royal Priest, that he was, in this his untold race, "*like to the Son of God.*" Next, Isaac presents us the figure of Jesus the Victim: while Melchisedech, on the other hand, represents Jesus the Priest. And our Blessed Redeemer's character, as the Victim, is not intolerant of human relationship and attachment: but it

is quite otherwise with respect to His character as the Priest. How careful our Blessed Saviour was to preserve this character, in all the exercise of His Priesthood, how jealous in guarding it, we may learn from one instance. When, at Capharnaum, He exercised the office of a Priest and expounded the Word of God, and messengers came to speak to Him from His Mother and His brethren, He exclaimed, we read, "Who is my mother, and who are my brethren?" "And stretching forth His Hand towards His disciples, He said: Behold my mother and my brethren. Whoever does the Will of my Father, Who is in Heaven, he is my mother, sister, and brother." And such would Holy Church have all her Priests to be, having no family but the family of God; no offspring but the children of God, no earthly attachments nor hindrances of earthly relationship in their holy ministry; but, like Melchisedech, "without father, without mother, without race, like to the Son of God."

Next, Melchisedech, in his Priesthood, like Abel in his, presents us the figure of Jesus' virginity and spotless innocence.

S. Ignatius of Antioch and divers others of the Holy Fathers testify, from Hebrew tradition, that Melchisedech ever preserved the virginal state, a perfection in the law of nature so unusual and so great, that Origen and others have affirmed him to have been an angel incarnate; but he was, as I have Gen. xiv. 18. said, more than an angel: "for he was a Priest of the most High God." "If I were to meet a Priest and an angel walking together," says somewhere S. Francis of Assisium, "I should first kiss the Priest's hand and then the angel's." And, herein, is the reason why Holy Mother Church requires from her Priests, above all other virtues, perpetual continence, vowed before the Altar, ere they may ascend it, because their ministry is sublimer and more glorious far, than has ever been intrusted to angels. The prerogative of virginity is peculiar to Abel and Melchisedech among the early Types of Jesus. The reason is, that they represent Him in His Priestly Character, as I remarked in my discourse on Abel. How jealous ought Priests to be of this great virtue, since God would have even these ancient Types of that Priest, Who was to reconcile earth and heaven, adorned with its

possession! If chastity was a necessary attribute of the very figures of Jesus' Priesthood, how indispensable must it be to those, who have part in the reality.

Next we should notice, as we have noticed in other Types, the correspondence which is apparent between the name and titles of Melchisedech and the Name and Titles of Jesus, the more so, since it *Heb. vii. 2.* is pointed out by the Apostle. Melchisedech signifies in Hebrew king of justice, and prince of Salem means prince of peace. Is not this He, of Whom *Isaias* sang : *Isa. xxxii. 1.* "Behold a King shall reign in justice," and Whose chief title he proclaims to be that of "Prince of Peace!" *Ib. ix. 6.*

But let us proceed to the history of Melchisedech's sacrifice. In interpreting it, we will follow the argument of the *Apostle S. Paul* in his Epistle to *the Hebrews.* *Heb. vi. vii. viii. ix.*

II. "Now Melchisedech, king of Salem, offering sacrifice of bread and wine, *Gen. xiv. 18, sqq.* for he was a Priest of the most High God, blessed Abraham, and Abraham gave him tithes of all the spoil." In these few words lie hidden deep mysteries of truth. First Melchisedech offers a pure and blood-

less oblation, namely bread and wine. Next, this oblation precedes the sacrifices of the Jewish dispensation. Thirdly, Abraham, the father of the Jewish Priesthood, receives the Priest of Salem's blessing, and offers him tithes: he therefore acknowledges the other's superior dignity. Leaving for the present the first point, viz., the nature of the oblation itself, let us explain the two last mysteries.

The reason why the offering of Melchisedech precedes, in time, the sacrifices of Aaron, is found in the fact, that our Blessed Redeemer instituted the bloodless Sacrifice of the Mass, before His Crucifixion. He was pleased to offer Himself beneath the species of bread and wine in the cenacle, before He offered Himself in Blood and Death on Mount Calvary. So, the sacrifices of Aaron, which were the shadow and figure of the Bloody Sacrifice of Calvary, were anticipated by the more excellent sacrifice of the Priest of Salem. For, the Eucharistic Sacrifice excels, in the mode of oblation, the Sacrifice of the Cross, since on the Cross the Saviour offered Himself in His mortality and misery; but, in the Eucharist, He is offered Immortal and Impassible. On the

Cross He was offered in shame and ignominy; in the Mass He is offered in glory and honor. On the Cross He was offered once only: in the Mass He is continually offered, until the end of time. Though the Victim, therefore, is the Same, yet in the mode and circumstances of the Sacrifice, the Mass is more excellent far than the Sacrifice of Blood.

But, that Abraham receives the Priest of Salem's blessing, and offers him the tithes of his spoil is thus explained by the Apostle. Abraham was the forefather and representative of the Aaronic Priesthood, and, as such, he acknowledged in Melchisedech the representative and Type of the High Priest of the New Covenant, Who was for ever to abolish the Aaronic rites, and to substitute for them, in reality and fulfilment, the oblation of Melchisedech: "The Lord 1 Cor. xi. 23. Jesus, on the night of His betrayal took bread, and giving thanks, said: Take and eat, for This is My Body. Likewise the cup, saying: This is the Chalice of My Blood."

Thus He instituted the Sacrifice of the New Law, to be continued until the end of time. Thus He daily immolates Himself

on so many thousands of Catholic Altars throughout the world, beneath those humble symbols, fulfilling the song of David and Psa. cix. 4. become "a Priest for ever of the Heb. vii. 11. order of Melchisedech," "and not of the order of Aaron." Therefore, Abraham receives the blessing of Melchisedech: Ib. l. c. 7. "For without denial, the inferior is blessed by him, who is the more excellent;" and, in the same spirit of homage Ib. vii. 22. and reverence, he offers the tithes of his spoil.

Here let me remark, as a corollary for the attention of those, should such perhaps be amongst the number present, who have receded so far from Catholic Truth, as to deny with impious Calvin the reality of the most Holy Sacrifice of the Mass, that they may here find, in these very first *outlines*, as it were, of the coming Revelation of Truth in Jesus, a complete refutation of doctrine so strange. For, it is clear, from what we have seen, that the Priesthood and sacrifice of Melchisedech was a distinct Priesthood and a distinct Sacrifice from the Priesthood and Sacrifice of the Jewish or Aaronic Covenant. It is no less clear that Melchisedech's Priesthood and his sacrifice were far more

excellent than Aaron's Priesthood and his sacrifices. But, if the sacrifices of the Ancient Law were merely shadows and figures (as is undoubtedly the case) of the Sacrifice to be accomplished in the New Law, and if the typical Aaronic sacrifices were fulfilled (as without doubt they were fulfilled) in the Bloody Sacrifice of Calvary, where is the fulfilment of Melchisedech's unbloody sacrifice, so clearly distinguished, both as to its victim and as to its mode of offering, from the Noahic and Mosaic sacrifices, and so expressly set above them, in value and significance? And, what becomes of the declaration of the Prophet and the Apostle that Jesus is an eternal Priest *of the order of Melchisedech*, and *not of the order of Aaron*? The fulfilment Heb. vii. 11.
Ps. cix. 4. can only be in the Eucharist, and, therefore, the Eucharist is truly a Sacrifice. But, if the Victim of the Eucharistic oblation be denied to be Something else than bread and wine, (notwithstanding the affirmation of Truth, that it is Something else), then, how is it in any sense a fulfilment? A fulfilment that is itself a figure, and what is more, *the very original figure*, is no fulfilment at all.

Next, to return, if the inferior Types of the bloody sacrifices of Noah and Aaron have a real accomplishment in the Crucifixion, much more has the more excellent Type of Melchisedech's offering a real accomplishment in the Eucharist. But, if the Eucharist be merely bread and wine, what becomes of the superiority of the New Law over the ancient? To be consistent, sectaries should deny the reality of Christ's Sacrifice upon the Cross, and pronounce it to be only mystical and figurative; nay more, they should, to be consistent, deny the reality of the Incarnation. In fact, this is precisely the conclusion to which, of late, Protestantism has come, that is, to the abandonment of Christianity; unless mere rationalism is to be named with that Holy Name, in common with other *persuasions*, to which it is given with no less falsehood.

The doctrine of the Church only is consistent and harmonious and united in its several parts in one unerring whole. "Jerusalem is built as a city at unity with itself." Thus, She teaches us how the oblation of Jesus, in the Eucharistic Sacrifice, is no less real and expiatory than His Incarnation and Death are so. Types,

shadows, and figures, are long Lauda Sion. since fled, She sings: in the New Covenant all is reality. Bread and wine the royal Priest of Salem offered of old—the shadow and figure of a more excellent Offering to come. The Lord Jesus took bread into his Sacred Hands, and giving thanks, said: “Eat, for *This is My Body.*” Then the chalice, saying: “Drink, for *This is My Blood.*”

“A Mystery so great, so sweet,
 Come let us worship, as is meet.
 Now ancient types and shadows fail,
 And newer rites of Truth prevail;
 Let Faith our certain witness be,
 Where the weak senses may not see.”

III. Jesus is the Victim, as well as the Priest of the Holy Mass. Let us, therefore, compare the typical victim of Melchisedech's oblation with the Body of Jesus, and His Sacred Blood, in the Eucharistic Offering. Bread was the matter, bread and wine, of that ancient sacrifice; and how was this bread and wine emblematical of Jesus' Body and Blood? First, bread is made from the grains of wheat. Of this wheat there is a history to tell. Once, in the field, it bore the fury and violence of wind

and storm. The snows oppressed it with cold ; the parching heat of the summer sun made it shrink and shrivel and wither. Then, it was cut down by the reaper's sickle, bound up in sheaves, bruised and broken beneath the strokes of the flail, crushed in the mill, kneaded, and baked in the oven. Is not this the history of the Body of Jesus, that is, of His Sacred Humanity? He, likewise, in the Flesh, bore first the fury and violence of earlier storms, as in the Circumcision, in the Egyptian Exile, and the hardships of His Holy Childhood. The snows, then, of His rejected Ministry oppressed S. Luke, Him with the cold of sorrow, as
 iv. 30.
 Ib. xix. 41. when He turned in grief from Nazareth, or wept over Jerusalem. The parching heat of his combat with Satan, then, fell upon Him, and forced from His Brow Psa. liv. 13. sweats of Blood. The treachery of Judas, next, cut Him down, as with a sickle ; the soldiers of Pontius bound Him, as sheaves are bound to be carried. He was bruised and broken beneath the flail of scourges ; He was crushed on the millstone of the Cross ; He was mangled by the spear in death, and borne to the oven of the grave:

And the wine—what needs to relate its history. How its clusters bear first the rain and the cold, then the scorching heat of the summer, are next torn from the stem of life, thrown into the wine-press, and crushed and squeezed to the last drop. What is all this but the figure and emblem of Jesus' Passion? Well does He compare Himself in the Gospel to a grain of wheat, and is called by His Spouse in the Canticles a purple cluster: "My Beloved is to me like a purple cluster in the vineyards of Engaddi." S. John, xii. 24. Cant. i. 13.

But, more than this, bread and wine has, in Scriptural language, a peculiar signification. It means the food and drink of man: "Bread from the earth and wine to gladden the heart of man." Psa. ciii. 14. And so, in the adorable Eucharist, our Divine Redeemer is not only our Victim, but also our Food. In the old law, the people took of the victim in order to participate fully in the benefit of the sacrifice; and in this respect, at the sacrifice of Melchisedech was followed, no doubt, the usual custom. 1 Cor. x. 18. So, in the New Testament, we not only offer the Body of Jesus, but we eat of It too; and thus united to His Substance and Being, we

live in Him and He in us, we are able to realize the meaning of His exhortation :
s. John, “ Abide in me and I in you.” The
xv. 4. Eucharist is supremely the Sacrifice of Love, of the Love of God for man ; and what is the whole aim and desire of love ? To cease to belong to itself, in order to belong to its object, to breathe out its own life into the life of the being loved. *This* only is its term, and end, and period, nothing less than this. Love is altogether intolerant of duality ; it must have union, union complete and entire, union of all existence, whether bodily or spiritual. What are the kisses, embraces, and bosom-strainings of love, whether of mother, sister, or wife, but so many earnest, ardent, but useless efforts to break through the partitions of sense into an identification of souls. The lover calls the loved one the pulse of his heart, not so much describing what she is to him, as what he would she were. The mother presses her babe to her bosom, and says : “ I could eat thee, my treasure ;” and jestingly, she feigns to do so,—all for love. Ah ! love, what histories are written of its power, what miracles, what prodigies has it wrought ! But the one miracle of its desire, the one

prodigy which could satisfy its aims, has ever been, must ever be, beyond the power of all but God, in Whom alone Love is Almighty. In Jesus Love was Almighty, and could attain its end—to be a part of its desired, or not so much a part as all, to unite itself to it, to live in it, to mingle and confound itself with it, to effect a communion of substance, a oneness of being. Truly, therefore, “loving His own, He loved them to the end of love:”—He alone S. John, xiii. 1. of all men, who ever lived, *not* because He alone desired to compass that end, but because He alone *could*; for He was a God-Man. And since He could, therefore He was obliged to attain that end; for, love must, by its own necessary law, go to the extent of its capability. For man’s sake to become Man, to immolate Himself for man: this was much, but it was not enough. The law of love, in Him Almighty, necessitated Him to more, namely, to its end—achieved in the Eucharist. Where is true love, that would not accomplish the miracle of transubstantiation, if only it could? Where true love, that would not cry to the beloved with rapturous ecstasy?—“Take, S. Matt. xxvi. 26. eat; it is my body:” “Drink; it is

my blood !” Had Jesus been but man, the Eucharist would not have been at all, or been but a mere figure ; but because Jesus was God, therefore it is a reality. Consequently, if it be not a reality, then Jesus was not God. Thus again, the denial of the Eucharistic Presence, on the part of sectaries, implies the denial of the Incarnation, namely, that Jesus is the Son of God in the flesh.

But he, who does not confess that Jesus Christ is the Son of God come in the flesh, 2 S. John, “ he is a seducer and antichrist,”
 i. 7. says the beloved Apostle ; and
 1 Ib. iv. 2. whoever confesses that Jesus is
 Ib. v. 1. the Son of God, God abides in him
 Ib. ii. 22. and he in God. And these are the
 Ib. iv. 15. precise terms, in which our Lord
 Ib. v. 5. speaks of the Eucharistic Communion :
 S. John, “ He who eats My Flesh, and drinks My
 vi. 57. Blood, abides in Me and I in him.” Hence
 at Benediction of the Blessed Sacrament, we
 no sooner hail the Sacred Host than, taught
 by Holy Church, we turn to Mary ever
 blessed, in heart and voice, in recognition
 that Jesus in the Eucharist is Her gift to
 us. She first gave Him that Sacred Flesh
 with which He nourishes us. He never
 could have been the Bread of Life to us,

had She not first been the Bread of Life to Him. But that, once, He drank from the pure fountains of Her breasts, we had never drawn from that well of waters, S. John, “springing up to life everlasting;” iv. 14. nor, would the pelican in her piety, carved beneath our tabernacles, symbolize so lovingly its wondrous source.

Blessed Jesus, true Melchisedech, true King of Justice, true Prince of Salem, Prince of Peace, true Priest of the Most High God, true Victim, true Bread of strength and fortitude “against all our foes,” Ps. xxii. 5. evermore make us to be worthy partakers at this feast of Life: evermore sustain us on the unfailing strength of this Food, until we come to the mount of God: evermore renew and restore in us by it that new nature, with which we have been endued. Give us, day by day, our daily Bread, that we may eat of it, and that our souls may live, may live to Thee in justice and in peace, “never in all life’s trials to Or. Miss. be sundered from Thee,” “because Rom. infest. Thou only art the Holy One, Thou Im. Concep. only our Master and Lord, Thou B. V. M. only the High and Heavenly Lord Jesus Hymnus Christ!” “For whom have we Angelicus. Ps. lxxii. 25, 28.

in Heaven but Thee, and whom desire we on earth but Thee ! Thou art the desire of our life and of our heart : Thou art the God of our hearts, our chosen God for ever ! In Thee our God it is good to rest fondly, and lay up our hopes with Thee our Lord and God, that we may live and tell all the tale of Thy Love in the gates of the Daughter of Zion."

DISCOURSE VII.

JACOB.

JESUS THE SUPPLANTER.

“ Behold we go up to Jerusalem, and all things will be fulfilled which were written by the Prophets of the Son of man.”—S. Luke, xviii. 31.

PASS we on to the history of the great Patriarch Jacob. It will open for us quite a new page in our meditation. As an artist, who sets himself to realize some beautiful conception, proceeds first to delineate and mark out by light and but partially-defined strokes of the pencil, the various pieces and proportions of his intended work, so the Divine Wisdom, if such a comparison may be instituted without irreverence, from the moment of the promise of a Redeemer, seems to have delineated and shadowed out, in pieces as it were, the entire scheme of the Incarnation. The history of each Saint is the expression of some part in that wondrous

and adorable conception. Says the Apostle : 1 Cor. x. 11. " All that happened to them had a mystical significance ;" and this it was, which imparted to the Patriarchal Church its prophetic character. But, perhaps, no one of the Types we have seen, so far, has carried our thoughts so deeply into the mysteries of the Almighty Providence, as Jacob's history will carry them. In the histories we have hitherto studied, certain actions of the Saviour and certain scenes of His Passion have been portrayed : in this history is unfolded the whole eternal design of Redemption, and the subversion of sin, death, and hell by Him is in the liveliest manner set forth. Let us, as hitherto, take up the thread of meditation from the very conception of the holy Patriarch in the womb.

I. Rebecca, the wife of Isaac, being childless, we read that her husband entreated the Almighty to give her fruit : that God was pleased to hear his prayer, and that Rebecca conceived. But, conscious of some strange conflict, as it seemed, within her bosom, she besought God to make known to her the cause of it. The answer she received was this : " Two nations are

in thy womb, and two races of peoples shall be parted from thy bosom; and the one race shall overcome the other race, and the elder shall be servant to the younger." Yet, how great a mystery was wrapped in this declaration, Rebecca knew not. Presently her time came, and she brought forth twin sons. But, in the birth the second infant grasped with his hand his brother's heel, as though to vindicate to himself the right of the firstborn, which was already bestowed upon him, by the Providence Divine; and so he was called Jacob, which in Hebrew signifies the Supplanter. Esau, indeed, was the firstborn in time and fact, but Jacob in dignity and right; and hence arose between them discord and enmity from the beginning. So far the Sacred Narrative: let us now try to read its mystical signification, as the Saints and Doctors of Holy Church unfold it to us.

Rebecca pregnant of two nations, is a figure of Eternal Wisdom conceiving in the womb of His Divine Intellect two rational creations, that is, the Angelic and the Human natures. Of these natures, the Angelic is indeed of an essence superior to that of man, and in time and fact first-

created; but notwithstanding, God had determined that the elder should be servant to the younger, and that the Human nature should overcome the apparent right of the first-born creation. And now the hour amongst the hours of eternity arrived, and first the angels, afterwards men, issued from the womb of the Will Divine. They then, in *time and fact*, like Esau, were the first-
 Job, xxxviii. 7. born sons of God, yet not in *right and dignity* so. For, it was not the Angelic nature which God had chosen to exalt, but the Human nature, the second
 Heb. ii. 16. Creation: "He chose not the angels to assume their nature, but He chose the seed of Abraham, and took the nature of man." Then the younger received service from the elder, as David sang: "He
 Ps. xc. 11. commanded His angels to serve Thee, to guard Thee in all thy ways, and in their hands they shall bear Thee." Nor yet in the Christ only has the Human nature thus overcome the Angelic and received service from it; but the same decree is accomplished in the persons of all the redeemed, for whom the angels are become, "all
 Heb. i. 14. ministering spirits sent for the service of those, who are heirs of salvation."

And herein lies the cause of that deep infernal hate and jealous fury, with which Satan and his lost hosts pursue us children of humanity, who have succeeded to their forfeited thrones, and are the inheritors of the rights of their birth, so that what Esau only threatened, "I will destroy Gen. xxvii. 41. him," the Demon actually accomplished, when in the forbidden fruit he ministered to man the poison of sin, and wrought him not only temporal but eternal death.

Was this preference of Wisdom Eternal for the second Creation itself the occasion of Lucifer's fall from grace? Holy men have so concluded: that in Creation the Almighty made known to His firstborn sons, then, like our own parents, in grace and in a state of free merit, His inscrutable decree, to unite in time the Human nature to His own, and exalt the God-man to the right hand of His own Infinite Majesty, to receive ever the service and adoration of the celestial hierarchies! Ah! then to how many of those glorious spirits was this God-Man a supplanter. Unwilling to accept the Divine decree, they refused obedience and fell from grace, in ruin everlasting, so that Christ was set for the fall of many not only

in Israel, that is on earth, but also in Heaven itself. This, I say, has seemed *to some* the interpretation to be drawn from certain passages of Holy Writ. But, S. Thomas, S. Augustine, and S. Anselm conclude that the occasion of the Demon's apostasy was the snare of his own perfections. Dazzled by the fulness and brilliancy of these, the Creator's gifts, he averted the eyes of his intelligence from the Giver, to seek, in the natural virtue of his own being, such blessedness as it seemed to compass; while he withdrew his desire from God and from the Grace Divine, wherein only, for all that is less than self-existent, can be found the repose of final blessedness. His treason was, therefore, no less than to assume to be as the Divine Majesty. He said: "I will Isa. xiv. 14. ascend above the skies: I will be as the Most High." He has imitators in his guilt amongst us, and that not a few; although it is true that the weakness and misery of our fallen state makes the crime almost infinitely less in degree. The pride that in that magnificent and most glorious Spirit is supremely awful, transferred to our lower sphere, would already have sunk into the contemptible; but, reduced to the level

of our present humanity, it forestalls vengeance with claims to pity. Ignorance, forgetfulness, dulness of apprehension, not always wilful, and a thousand other excuses of humanity, gain for us the sweet patience of the Heavenly Mercy, and sometimes, where we see the traitorous rebel, (like all the guilty ready to condemn,) God sees only a wayward child. But, in the case of Satan, it was far otherwise. The deliberate perversity of his rejection of grace is beyond the grasp of human comprehension, and, perhaps, not even the soul of S. Thomas rose to the full knowledge of this terrible mystery. Yet, whatever may have been the history of that great ruin, it is none the less certain that the cause of the cruel envy of the fallen spirits, and especially of the archfiend himself, for us children of humanity, lies in the happy truth, that we are become the heirs of the lost estate of their *Gen. xxvii. 41.* heavenly glory, and are objects of His favor and mercy, Whom they have eternally lost, and Whom they eternally hate.

Here, let me remark that it is a wholesome subject of meditation, greatly to be recommended to certain souls, to consider sometimes, as far as our intelligence permits, the nature

and qualities of that hatred, which the demon cherishes for human souls. No man, other than a maniac, would be unconcerned to find himself face to face with some savage beast, even though he should be ever so well armed. Still more fearful, however, than the ferocity of the wild brute, is the mortal hatred of a wicked man. But yet, the malice of the one combined with the ferocity of the other bears scarcely any proportion to that atrocious and insatiate fury, with which the devil maintains his combat against mankind. Well may we take the exhortation of the blessed Apostle, to be grave and 1 S. Pet. v. 8. keep good watch against so horrible a foe. I cannot but shudder to hear some Christians carelessly use the fiend's name as a mere expletive in their conversation: others, too, who affect to attach to him, in a jesting tone, ludicrous and familiar appellations. Such conduct argues little piety and less sense. But, much greater still must be the disapproval felt by every instructed and right-minded Christian, of those writings, sculptures, or pictures, in which the infernal enemy of God and Christ is represented, after the inspirations of profane or heretical authors, inspired themselves

of darkness, as an object, sometimes of sympathy, sometimes positively of those sentiments of homage, which are due to the mighty in grief or in misfortune. Against an error so grievous and fatal the very stones of Holy Mother Church cry out in those hideous and goblin forms, by which her builders, instructed by the Holy Scripture, are wont to exhibit to the horror and aversion of all Her children the evil one and his apostate angels.

II. But to resume. “Rebecca loved Jacob;” and we read on how, by her contrivance, he obtained the blessing due to him by the Divine decree, which Isaac had else bestowed upon Esau: “She made gloves for his hands with the skins of the kids, and covered the bare of his neck with them.” By this means Isaac, whose eyes were dim with age and infirmity, was led to suppose that he laid his hands upon Esau. He was, however, apparently deceived, in order that he might not really fall into deceit, apparently beguiled, in order that he might escape real guilt. Jacob was indeed his first-born son: to him the prophetic benediction was to be given by God’s

Isai xxxiv.

11-15.

Ib. xiii. 21.

Ps. xx. 13.

Ib. lxxxii. 17.

Rev. xii. 3.

Gen. xxv. 28.

Ib. xxvii. 16.

good Will and Choice : and even granting, (what to me seems by no means clear,) that there was material falsehood in his conduct, yet he must be acquitted from formal sin ; for he no doubt thought he did right. The same is to be said of his holy mother Rebecca, who acted in sincerity and good faith, and, as she made no doubt, according to the Divine Will. Nor did Isaac, in the sequel, revoke the blessing, though he complained that it was artfully obtained ; but, taught by the Holy Spirit, his error in having resolved to give it to Esau, he immediately confirmed it to Jacob, and ratified Gen.xxvii. what he had done, saying : “ Yea ^{33.} and he shall be blessed.” And no doubt when Isaac “ trembled with very great fear, awestruck beyond belief,” the whole mystery was made known to him, and the Divine Choice of Jacob, revealed before to Rebecca, was clearly manifested to him with all its consequences, and especially *his* inheritance of the blessing.

There seems every reason to think that Esau himself, no less than Jacob, had learned from Rebecca the story of his birth ; but, his proud and violent temper disinclined him to a cheerful submission to his lot : and

perhaps, in secret, he entirely disbelieved his holy mother's vision. This, however, did not prevent him for a moment, from recklessly and profanely giving up his claim for the sake of indulging his greedy haste with the pottage, when he came in *Gen. xxv. 33.* hungry from the chase. As for Jacob, he prudently judged it a good opportunity to obtain his brother's formal cession of his pretensions, in order that he might peaceably, and without further dispute, inherit the privileges attaching to the firstborn, as Heaven had ordained that he should. He seems to have acted from a kind and affectionate desire to get Esau good-humouredly to relinquish his claim, opposed as it was to the Heavenly Will, and cheerfully acquiesce in a Providence, which was so utterly beyond the control or even comprehension of either of them. But, the same bad spirit, which had prevailed with the young man to insist upon his right before, supplied another motive now. He was selfish and greedy, and he wanted the pottage at any cost; so, he pretended to accept Jacob's terms, and hastened with an irreligious contempt to renounce *Heb. xii. 16.* his claim to the birthright and Priesthood

belonging to it, quite resolved, all the time, to claim it again, as far as he should think it an advantage. This the Sacred Scripture clearly indicates, not only in the course of the present narrative, but in several other passages, where Esau is spoken of as irreligious and reprobate. The very fact of his having already taken to wife, despite his holy parents' prohibition, two bad and idolatrous women of Chanaan, "who both were grief of soul to Isaac and Rebecca," is in itself sufficient evidence of his character. Even afterwards, when he thought it well, for his own sake, to take another wife, who would be less obnoxious to his parents, he would not do as Jacob had done, lest he should seem to take pattern by him, but he married Mahaleth, one of the daughters of Ishmael,—perverse and obstinate, even when he wished to please. Meantime Jacob, obedient to his father's and mother's counsels, and safe in their repeated blessings, journeyed towards Mesopotamia, to the house of Laban his uncle. Let us explain the history.

The Wisdom Divine loving men more than the angels, as Rebecca loved Jacob

more than Esau, adopted that wondrous scheme of the Incarnation, which her conduct symbolized: "God sent His ^{Rom. viii.} Son in the likeness of sinful human-^{3, 4.} ity on account of sin, and destroyed the empire of sin in our nature, so that the precepts of the Law might be fulfilled by us, who follow not the desires of nature, but the inspirations of grace." Jacob, clothed with Esau's raiment and wearing the skins of the kids, is Jesus in the likeness of our humanity, fallen now and involved in one common ruin with the fallen angelic creation: In the likeness of sin, and invested with the guilt of sin, though not sinful, He obtains Life Everlasting, as Jacob in the likeness of Esau, and invested with his raiment, though another person, obtained the blessing which secured prosperity of earthly existence. In Him humanity triumphs and the Eternal decrees are fulfilled. In Him the second-born son succeeds to the birthright of the elder-creation, and man takes the place of the angels.

But though we are, then, inheritors of the Heavenly Promises, it is in Christ that we inherit them, in Christ that we retain the inheritance, in Christ that we must enter

upon its possession. Apart from Him we have no portion therein: apart from Him we fall under the dominion of sin, and must share the rejection of Esau. Alas! we condemn Esau and we follow his example: we seize and devour the red pottage, and for it are content to renounce our birthright! The red pottage, that is, in the Hebrew language, the pottage of earth, is the sinfulness, to which we are naturally inclined, the disorder of our depraved appetites and affections. How many of us, once baptized into Christ *Gen. xxv. 27.* and brought into the peaceful tabernacles of Jacob, have quitted the repose of holiness to hunt with Esau in the fields of the world! Then, faint in the spiritual life with dissipation, and hungry for the food of earth, we fell into the occasion, and at *1 S. Pet. ii. 9.* once renounced our birthright, our Priesthood, and all its heavenly inheritances, to satisfy the bad and greedy passions of our disordered souls. And since then we have, perhaps, gone, as Esau, on *Gen. l. c. 34.* our way, making light of having sold our birthright. But ah! the time will come for us, as it came for him, when our eyes will be opened to the reality of our loss, and we shall cry with him, "with an

exceedingly bitter cry." Jesus Ib. xxvii. 34.
grant that, unlike him, we may find a time
for repentance, and that the awakening be
not too late!

II. "Jacob, then, leaving Bersabee, pursued his journey to Haran," and Gen. xxviii. 10, 11.
resting at a certain spot at night-fall, he made himself a pillow of stones and slept. During this sleep it was that the holy Patriarch saw the vision of the Heavenly Ladder, on the top of which the Lord rested, while angels ascended and descended between earth and the skies. Then, he heard the Lord speak to him and renew to him the promise of the Messiah, which he had made to Abraham and Isaac his fathers. This Ladder, which reached from earth to Heaven, was a figure of the Cross, on which the Lord was, indeed, to rest, and from which He was to speak to all the nations. The angels, ascending and descending, upon it, represent the preachers of the Divine Word. Descending, they tell of the grievousness and the fearful penalties of sin; they point out its malice and folly, and expose to view the fearful depths, which yawn beneath it. Ascending, they bid us gaze on the sublimity of the Divine Charity,

the cause of the Redeemer's Passion; they point to the certainty of the hopes of the Cross, and fix our hearts on God. Let us draw near to this Ladder and listen to the voices of the angels: let us fall down and adore the sign of Redemption:—

“ Oh Cross! our only hope and trust,
 In this blest Passion-tide we pray
 Grant us still greater grace, if just;
 If guilty, take our guilt away!”

Thus taught the mystery of the Cross, the Gen. xxviii. holy Patriarch, after spending 16, 17, 18. some time in meditation and prayer, erected an Altar of Commemoration and consecrated it with oil. On the same Ib. xxxv. 7. Altar he afterwards sacrificed, Ib. xxviii. 19. when he returned from Haran. The spot he called Bethel, that is, the House of God, the shadow and figure of the Church of the New Testament, in which is set the Cross of Christ, in which is the treasury of the merits of His Passion, in which His Priests, the angels of His Salvation, ascend and descend in the discharge of their blessed ministry to souls.

Arising from prayer, he pursues his way and arrives, at length, in the country, and

at the house of Laban, his mother's brother. Now Laban "had two daughters: Gen. xxix. 16. the elder was called Lia, and the younger Rachel; but Lia was blear-eyed: Rachael was very beautiful." We read on, Ib. 20, sqq. how he served Laban seven years for Rachel: how, on the day of his nuptials, Laban deceitfully gave him Lia and not Rachel: how Rachel was at length united to him, but on the hardest terms: how this beloved wife was at first barren, and in the end died with her second child, while Lia continued to live after giving birth to six sons and a daughter, that is, to more than thrice as many children as Rachael. We read, too, how his father-in-law wronged and cheated Ib. xxx. Wis. x. 11. Gen. xxxi. 38. him by all sorts of cunning devices, and ill-treated him during the space of twenty years of service, so that, except for the knowledge he possessed of the secrets of nature, and God's directing and Wisd. x. 10. fostering care, he would have been entirely defrauded of all recompense for his labours; but, God enabled him to outwit all Laban's cunning, and to make his unjust doings recoil again upon himself; so that the more he tried to injure Jacob, the more Gen. xxx. 37. did he lose and Jacob prosper, and Wisdom l. c.

the holy Patriarch grew richer and wealthier by each new scheme of oppression and wrong.

See in all this, once more, the history of Jesus the Supplanter. Like Jacob, He journeyed to a far country, that is to this world, to minister and do service as Jacob, and so save Himself, and in Himself entire humanity, from the wrath and vengeance of Satan, as Jacob to escape the vengeance of Esau. Now, the world had two daughters, Lia and Rachel,—two peoples, that is, the Gentile and the Jewish races. The names are not without mystery: Lia means worn, Rachel means a sheep. Lia, Gentilism that is, was blear-eyed, for the nations were pur-blinded by error and idolatry: they walked *Cant. Sim.* “in darkness and in the shadow of death.” Nearly every trace of the Revelation made to Noah had wasted away in superstitious myth, and the knowledge of God was worn out in their perverted intellect. But Rachel, the Synagogue that is, was very beautiful: for the Jews preserved the true knowledge of God and the precepts of *Ps. lxxv. 1.* Religion: “In Judah is God known, and His Name is great in Israel.” Their teachers still taught the knowledge of

Salvation, and they were still the Ps. lxxix. 2. sheep of God's leading. For this Rachel, the Synagogue, it was that Jesus came, for her that He laboured. His mission was to the Jews only: "I am sent only to S. Matt. xv. 24. the sheep of the house of Israel, Rom. xv. 8. which were being lost." To win Judah and to be for ever united to her, Jesus did service not for seven, but for five times seven years, and, like Jacob, He thought it nothing for the love that He bore her: "the time seemed to him but a few days, so Gen. xxix. 20. great was his love." But, as Jacob found in the morning that Lia, and not Rachel, was his bride and had enjoyed his embraces, so the Church of the Gentiles has stepped in, as it were, before the Synagogue, to Christ's bedchamber, and enjoyed the chief part of His Love. And though Rachel, also, is united to Him, the Synagogue that is, yet it has been only after Lia that she has shared His couch and His caresses; for the fulness of Jesus' love and its copiousness has been given to the Church of the nations. And, if it be in the open book of the past that we are to read all the fulfilment of this prophetic history, Lia indeed, and not Rachel,—Gentilism, and not the Synagogue,

has been the fruitful mother, and Rachel may be said to have died, ere even her second son saw the light ; for the number of converts from the Synagogue was comparatively few, while the access of the children of Gentilism to the truth has been multitudinous and abundant. Yet, as Jacob never changed in his preference for Rachel, but ever loved her more than Lia, his fruitful wife, so it was “ to the Jews first, and only after them to the Gentiles,” that the Apostles in every place of their preaching were bidden to announce, and did announce, the Word of Salvation.

But, how the world fulfilled towards Jesus the part of Laban to Jacob, it needs few words of mine to point out to you. Oppression deceit, and wrong, was what the Son of man experienced at the hands of all ; grief, and sorrow, and affliction, as the Prophet sang, was His portion in life. Yet He knew, as Jacob, how to make His enemies, in all their evil deeds, minister only to the accomplishment of His purposes, the achievement of His desires. They sought to crush Him, while they built His throne and became themselves His foot-

stool. The cunning and truculent Herod thought to take His Life from S. Matt. ii. 16. the earth, and he but raised an army of martyrs to encompass His Cradle. The proud Pharisee, the infidel Sadducee, the corrupt and base Herodian, successively strove to exhibit Him as an impostor, a fool, or a traitor, and their repeated efforts drew forth His truth, His wisdom, His peacefulness. They conspired together to crush Him, and they exalted Him to the throne of His glory, that is, the Holy Cross. The white Robe of Herod's mockery served but to symbolize His Innocence and Holiness; the purple Vesture of the Prætorium was the emblem of His Triumph over the pride of Satan and sin. The Stripes of Pontius are become the insignia of His Heavenly Glory: the Wounds of Calvary set forth the evidences of Faith. The Cross of shame, and misery, and death, is become the sign of honor, and majesty, and power. It glitters on the heart of the hero; it is set amongst the diamonds that encircle the brows of Princes; it has arisen triumphant in every land, the emblem of hope, of might,

Ib. xvi. 1.
 S. Mark,
 viii. 11.
 Ib. xii. 13.

 S. Matt.
 xxvi. 4.
 S. Mark,
 xiv. 1.
 S. Luke,
 xxiii. 11.
 S. Matt.
 xxvii. 28.
 S. John,
 xix. 1, 2.
 Ib. xx. 27.

of victory, and we look to see it, hereafter, S. Matt. xxiv.30. displayed amid the brightness of the Heavens, at the Last Day, before the coming Judge.

It is beyond our purpose to pause upon each minor detail of these prophetic histories, or we might follow holy and contemplative Gen. xxxi.41. men, in comparing the twenty S. Luke, ii. 42, 49. years of Jacob's servitude with the twenty years of the Saviour's career, counting from the first day, on which He entered upon the work of His Mission, according to His own words: "Knew you not, that I must be occupied in my Father's work?" or again, the twelve sons of the Patriarch and their individual stories with the twelve Apostles, the spiritual sons of Gen. xxxi. 20. Jesus; or again, the secrecy of his departure from Laban's house with the secrecy of Christ's return to Jerusalem at the Passover, which immediately preceded His Passion.

But, we must restrict our meditation to the main features of the Sacred Narrative. Let us read, then, the account of the Patriarch's homeward return, which is intended to prefigure the return of the Saviour from this world of His sojourn and servitude

to His Father's Heavenly Glory : S. John,
 "I came forth from the Father into xvi. 28.
 this world : once more, I leave the Gen. xxxi.
 world, and I go to my Father." 30.

IV. Now the blessed Patriarch's homeward road was by no means easy or secure. First, he must escape from the power of Laban ; next, from the revengeful hands of Esau his brother, who, with an army, occupied the road before him, while Laban fast pursued behind. Thus is represented the combat of Jesus with the powers of this world and the powers of hell. His first combat was with the world, and the spirit of the world is, therefore, exhibited in all that Laban says and does in the altercation described between him and Jacob in the thirty-first chapter. First, Laban, Gen. xxxi. 26. though well aware that his own injustice and perfidy was the cause of Jacob's flight, says nothing of that, but accuses Jacob only as to blame. Thus, the world ever dissembles its own misdeeds, and incriminates the pious for the evil consequences of them. So Achab, another type of the world, 3 Kings afterwards accused Elias of being xviii. 17. the disturber of Israel, whereas he knew well enough that his own crimes had caused

Gen. l.c. all the evil. Next, Laban pretends
 27-30. that his feeling was friendly, whereas
 in truth it was hostile. So, the world ever
 fawns and smiles upon its selected victims.
 Next, he makes a great fuss about the vio-
 lence done to his religious belief, which at
 the same time was false and idolatrous ;
 and thus, truly like the world when parading
 its religiousness, he exposes his own impiety
 and folly. Next, he stigmatizes Jacob's con-
 duct as the conduct of a fool—truly the
 world's verdict on the actions of the just.
 Next, he boasts of his power to harm Jacob,
 though he knew from Heaven he had none.
 So, the world threatens the just, knowing
 well the impossibility of fighting against
Gen. l. c. them. Finally, he is compelled,
 spite of himself, to confess the truth and the
 Divine prohibition which he had received: so,
Acts, iv. 16. the world has ever been forced in
S. John,
xi. 48. the end to acknowledge the failure
 of its designs against the just. Such has
 ever been the attitude of the world to God's
 children. Such was it to the Christ, as the
 whole Gospel page relates. But, if we re-
 strict the special application of this passage
 to those scenes of the Passion, in which the
 Saviour was confronted with the powers of

the world, we shall find the illustration complete.

For, we read how they accused him of creating sedition and disturbance, well knowing that the charge was false: "He S. Luke, xxiii. 5, 14. stirs up the people from Galilee to this city itself." "We have found this fellow sowing sedition and telling the people not to pay the tribute." Of this charge Pilate says himself: "You have brought This Man before me as a sower of sedition, and behold I find no case against Him of the kind laid to His charge by you." Then they pretend to be disposed to proceed in a friendly spirit, and to afford the Accused a fair and favorable hearing, whereas their intention was to convict Him of blasphemy; "If Thou art the Christ, tell us S. John, x. 24. plainly." "They led Him into their S. Luke, xxii. 66. council and said: If Thou art Christ, tell us." Then, there is the clamorous accusation of outrage done to their religious feelings and convictions: "We have S. John, xix. 7. a law, and according to that law He ought to die, for He made Himself the Son of God." Then, they set Him down as a fool and mock him as such: "They S. Matt. xxvii. 29. mocked Him." "Herod and his

s. Luke, soldiers set Him at scorn and made
 xxiii. 11. a fool of Him." Then, there is the
 boast of power to injure and crush, though
 he who made it was, all the while, afraid of
 a Higher Vengeance, if he dared to exercise
 s. John, it. "Dost Thou not speak to me?"
 xix. 10. says Pilate, "Dost Thou not know
 that I have the power of crucifying Thee?"
 Finally, comes the unwilling acknowledg-
 ment of discomfiture and unsuccess. "Truly
 s. Luke, this man was just!" exclaims the
 xxiii. 47. Centurion in command. While
 s. Matt. some of them even said: "Surely
 xxvii. 54. He was the Son of God!"
 s. Luke, "The whole multitude returned striking their
 xxiii. 48. breasts."

And, throughout, the defence of Jacob
 Gen. xxxi. was the defence of the Saviour. He
 31, 32, 36. heard all without interruption and
 without rebuke. He stated simply and
 truthfully the cause of his flight. He bade
 him search for the stolen gods, take them,
 if found, and punish the theft as he thought
 fit. He, then, expostulated with Laban,
 recalled to him the justice and blamelessness
 of his own conduct, and Laban's injustice
 and tyranny, and was victorious. So, too,
 did Jesus listen in the judgment-hall with

silence and patience: "Jesus was silent and retorted not." Interrogated, He stated the truth. "I am the Son of God:" "you say it: I am." Falsely accused, He asked for proof of the charge: "Interrogatos qui audierunt quid locutus sum."

S. Matt. xxvi. 63.
S. Mark, xiv. 61, 62.
S. Matt. xxvi. 64.
S. Luke, xxii. 70.
S. John, xviii. 20, 21.

He set forth the justice and blamelessness of His conduct: "I have spoken openly to the world: I have ever taught in the Temple, where all Jews meet, and in secret I have said nothing." And He triumphed, not as the world understands triumph, nor as they would triumph, who love the world; but as it became Him to triumph, who could say, "I have overcome the world," says S. Fulgentius. "This King came not to live, and living to fight, but to die, and dying to conquer."

Serm. V. in Epiph.

Next, came the contest with hell, of which the meeting with Esau is the figure. Let us see, first, how Jacob prepared himself for that meeting. Having taken counsel of Heaven in prayer, and commended himself to God, he humbled himself, and sent onward to his advancing brother various presents in token of his homage, with messages expressive of submission and

Gen. xxxii. 9, 13, 18.

humility: "These are the offerings of thy servant Jacob: he sends them to my lord Esau, and he himself hastens in person after us." Then rising up, "he went with his eleven sons across the brook." Then he presently went apart, "and lo! one wrestled with him until the morning." This wrestling, however, was not of a wrestling of strife. The design of his Heavenly antagonist was but to strengthen the holy Patriarch, and to give him confidence by allowing him to prevail. Hence his words of consolation and encouragement: "Since Gen. xxxii. 22, 24, 28. thou hast successfully wrestled Ib. xxxiii. 1. with God, how much more certainly Ib. xxxii. 3. shalt thou prevail against men;" viz., against Esau and his host. Morning dawned, and Jacob, raising his eyes, "he saw Esau coming, and with him four hundred men." No longer dismayed, he first made every disposition possible for the safety of his children, and then "himself advancing, bowed down to the earth:" meeting thus his brother's pride with humble submission, and his wrath with mildness. True, and only true way, to overcome in such a combat! Against these enemies all other arms will fail.

Hence, the Lord Jesus employed none other against the pride and wrath of hell. His preparation for the combat, like Jacob's, was the humbling of Himself: "He S. John, xiii. 4, 5. arose from the table and laid aside Ib. xviii. His vesture, and set Himself to wash His disciples' feet." Then, rising presently, He, too, "went forth with His disciples across the brook Cedron." There, we read, S. Luke, xxii. 41. He went apart from them, "and there came to Him an angel from Heaven to strengthen Him." Long through the hours of the night, as Jacob of old, He wrestled in prayer. At length, the Ib. l.c. 43. morning drew on apace, but before it came Judas, the representative of hell, "and with him a great crowd, armed with S. Mark, xiv. 43. swords and clubs." Then the S. John, xviii. 4, 8. Saviour, fulfilling all the prophecy, while Himself advancing, endeavors first, as Jacob, to avert harm from His children; "Let these depart in peace." Then, in humility and patience, He stretched forth His Sacred Hands to clasp His arms for the encounter,—the gyves and S. John, xviii. 12. the fetters, by which He was to overcome.

It is written of Jacob, that he bowed Gen. xxxiii. 3. seven times to the ground, whilst Esau approached. So, also, Jesus, bowed seven times as His adversary approached, that is, He submitted to sevenfold humiliations in His Passion. He bowed to Judas in the garden, then to Annas, then to Caiaphas, to Pontius, to Herod, to Pontius once more, and, finally, to His executioners.

Next, follows the history of the dreaded interview. As showers, when they meet those scorching beams, which the sun flings downward upon the earth, forthwith convert their fiery heat into soft and genial warmth, as refreshing to plants and pleasant to men, as were they not thus sweetly intercepted, they would have been pernicious and baleful to both; so does meekness and patience, meeting fury and vengeance, deprive it forthwith of all its power to harm, and even elicits, on the contrary, good from it. Ib. 4. "Esau ran forward to meet his brother and embraced him: and putting his arms about his neck and kissing him, he wept." Esau was not converted, as is clear from Gen. xxxiii. 14, 17, 12, 15. Jacob's mistrust of him: but, he was for the time softened, overcome. Jacob's humility was irresistible:

he felt it, and succumbed to its force. His fierce soldiers must, now, become Jacob's escort and guard: their thirsty steel must be turned against his enemies. Those swords, which, but now, they had bared to destroy him and all his, are waved on high in his defence and honour. The *Gen. xxxii. 28.* blessing of the angel is accomplished: the augury of the wrestle is fulfilled.

And, now, all the holy Patriarch's toils are over: his last enemies are supplanted: his exile draws to a close. Already, the breezes of his native country seem to waft to his ear the first welcomes of home: already, he perceives the borders of the Promised Land, and points out with joy and love to his wives and his little ones the beautiful region, which was to be their inheritance. He speaks to them of Isaac his father, and of the Divine Promises made to him and his seed. But one more short delay in Succoth: there *Jacob Ib. xxxiii. 17.* pitched, for the last time, the tents of his pilgrimage. Then he passes over to Salem, "which is in the land of *Ib. 18, 20.* Chanaan;" "and there he built an altar of thanksgiving, and dedicated it to the Mighty God of Israel."

Thus, is drawn the prophetic picture of Jesus' calm triumph over Satan, the semblance of that Divine Wisdom, which knew how to combat infernal fury with heavenly patience, and overcome all the cruelty of hell by almighty meekness—truly Godlike power, which, different from the might of this world, counts not for conquest the mere destruction of the foe, but deems victory then only won, when it has made its own of the opposing host, and of their unwilling steel in its own defence and glory, yet has Psa. cix. 2. shed in the battle no blood, unless its own, nor heard one cry of torture, except from its own breast.

Christians, beware lest ever you consent to fight with baser arms, with baser hopes of conquest. Fight with the power of Eph. vi. Christ: "be strong with the strength 10-13. of the Lord and with the might of His might." His strength is patience: His might is meekness. In Christ, the most patient is the strongest; in Christ, the mightiest is the most meek. "Put you on the armour of God, that you be able to withstand in the hour of evil." "For our combat is not against man, but against evil angels and powers, against chiefs of the

world of darkness, against spirits of wickedness of the air." These were the last and the direst enemies of Christ: these are our last and direst. Oh! fight, then, with the weapons of Christ; "in meekness S. Luke, xxi. 19. and patience you shall save your souls."

And, now, the Divine Pilgrim sets foot upon the threshold of His Heavenly Country: its angel-dwellers come forth Acts. i. 10. to meet him, as they came to Gen. xxxii. 1. meet Jacob of old. The winds of Heaven already encompass Him, anxious to bear Him homeward on their ready wings. But, the tents of Succoth have still charms for Him: there, like Jacob, He had espoused Rachel and Lia; there He had begotten His children: there He had espoused the Holy Church—Jewish and Gentile: there He had begotten His sons. He delays Acts, i. 3. to discourse to them of the better Land, which is their inheritance, and to prepare them to enter their true Home. Then, leading them all forth to Olivet, He S. Luke, xxiv. 51. passes, not without lingering, from Acts, i. 9. the land of His exile, bidding us follow. The swift and eager winds bear Him upward; the clouds of Heaven meet Him;

the armies of God surround Him : the Gates of Salem—the City of Peace—open before Him their so long-closed portals : “ Open Ps. xxiii. 7. wide, Princes of Heaven, your gates ; open wide, ye gates of eternity, and the King of Glory will enter.” “ Who, then, is He, that King of Glory ?” He is the new Jacob ; He is the Pilgrim and the Exile, returning Heir and Lord. He has supplanted all his enemies, earth and Satan, Ib. 8, 3, 4. and sin and death : “ He is the Lord strong and mighty : the Lord mighty in battle.” “ Who is ascending the mountain of God ? Who comes to take place in His Holy Dwelling ?” “ He Who is Guileless in Deed and Holy of Heart, Who did not receive His Life for nought, and did not Ps. xxiii. 9, 10. break His covenant.” “ Fling wide your gates, Princes : open asunder, ye portals of eternity, and the King of Glory will enter.” “ Who is He, that King of Glory ?” “ The Lord of hosts—He is the King of Glory.”

For us, Christians, “ Arise, let us go with S. John, xiv. 31. Him ;” for whither He goes we know, Ib. 4, 5, 6. and the way we know. Is there amongst us some doubting Thomas to say :

“ Lord, we know not whither Thou goest, and how can we know the way ?” Let him listen to the reply ! It is the reply of none else than God : “ I am the Way, the Truth and Life.”

DISCOURSE VIII.

JOSEPH.

JESUS REJECTED BY THE JEWS, ACCEPTED BY THE NATIONS.

“ Behold we go up to Jerusalem, and all things will be fulfilled which were written by the Prophets of the Son of man.”—S. Luke, xviii. 31.

THE Book of Genesis concludes with the history of Joseph, in whose eventful career, as I hope to show you, is once more vividly portrayed our Divine Redeemer's Passion; its special prophetic feature being to set forth the rejection of the Messiah by His own people, and the consequence of it; viz., the evangelization of the Gentile world.

The account of Joseph's birth and childhood, like that of Isaac and many other Types of the Messiah, whose histories occur in this and in other Books of Sacred Scripture, bears in many respects a striking analogy to the Gospel-narrative of our

Blessed Redeemer's Birth and Childhood.

He was a child of desire and of prayer, the offspring of a most beautiful and a most beloved spouse. He was in an especial manner a God-given child. His holy and beautiful mother conceived him with great joy, exclaiming; "God has taken away my reproach." He was the favorite son of his father, brought up with all the watchfulness of an especial affection, and with the tenderest care. He was a child of extraordinary wisdom and piety, and he grew in grace and favor with Heaven, as he grew in age. Lastly, his name has its own mystery—Joseph, *i.e.* son of increase. So, Jesus was the Child of desire and prayer, the "Desired of the nations;" the Offspring, indeed, of a beautiful and most beloved Spouse, of Whom He, Whose Spouse She is, exclaims, by the mouth of His Prophet: "How beautiful art Thou, My Love, how very beautiful! Thou art all beauty, My Love, and there is no blemish in Thee. My Love is a peerless dove, My perfect one—She is like the dawn of morning, fair as the moon and bright as the sun, full of grace and soft-

Gen. xxx. 1.

Ib. xxix. 17,
20, 30.

Ib. xxx. 22, 23.

Ib. xxxvii. 3,
7, 9.

Ib. xlix. 10.

Isai. ix. 6.

S. Luke, i. 35.

Cant. iv. 1, 7.

Ib. vi. 8, 9. 3.

ness like Jerusalem, yet majestic as an army in battle-array!" He was indeed a God-given Child. "God so loved the world, that He gave his only-begotten Son." And, if Rachel conceived her son with joy, exclaiming, "God has taken away my reproach," with what raptures, with what exultation, did Mary conceive Her Divine child, exclaiming: "My soul rejoices in thanksgiving to God, and My spirit exults in God My Saviour; for He has looked down on the lowliness of His Handmaiden, and now behold, from henceforth all generations shall call Me Blessed." This child was, indeed, the favourite Son of His Father: "My Beloved Son, in Whom I am well pleased:" around Whose cradle the hosts of Heaven watched: to Whose wants angels ministered. He, also, grew "in grace and wisdom, as He grew in stature." He, also, was truly a "Son of increase"—the Child, Who was to become a thousand, "the Little One, Who was to increase to a most mighty nation;" Whose dominion was for ever to continue to extend, and be more and more ample;" "of Whose kingdom

Isai. ix. 6.
S. John, iii. 16.
Gen. xxx. 23.

S. Luke,
i. 46-48.

Ib. iii. 22.
Ib. ii. 13.
S. Matt.
iv. 11.
S. Luke,
ii. 52.

Isa. lx. 22.
Ib. ix. 7.
S. Luke,
i. 33.

there was to be no end." I am content to notice these earlier points of correspondence as briefly as may be. Our precise subject seems to begin with the mission of Joseph to his brethren in Sichem.

I. "Israel said to his son Joseph : Come, and I will send thee to thy Gen. xxxvii. 13. brethren." "He answered : I am ready." Joseph knew all the ill-will his brothers bore him. He had every reason to fear the bitterness of their hatred ; but, nevertheless, he makes no demur to his father's command. "I am ready, my father." Enough that his father bade him go, and that his mission was for the benefit of his brethren. He at once trusts himself, alone and unprotected, to the perils of the journey, and to their malevolence. On the other hand, his brethren, seeing him coming, "took counsel together and said : See, yonder is the dreamer ;" "come let us kill Gen. xxxvii. 18. him." With that, we read how they seized and bound him ; how they, then, stripped him of his coat of many colours, which his father had caused to be made for him, and threw him into a pit, while they deliberated as to what should be done with him next. At length, they sold him to the Ishmaelite

strangers. His coat of many colours, which was his father's gift, they dyed in the blood of a kid, and then they brought it to Israel, and asked most unfeelingly was it his favourite son's coat, or no. Meanwhile, Joseph is carried in captivity to Egypt.

When God would send the message of Salvation to His people, He said: "Whom Isa. vi. 8. shall I send, and who will go for Us?" And the Prophet replies in the Person of the Redeemer: "Here am I: send S. John, Me." Jesus Himself thus inter-
xii. 41.
Psa. xxxix.
7, 8. pretends this passage. Again, holy David sings: "Typical sacrifice Thou wouldst no more: but Thou didst prepare a body for Me. Emblematic oblation Thou didst no longer desire: then said I: Behold I come." Thus the blessed
Heb. x. 5,6,7. Apostle renders the prophecy, and applies it to the Saviour, coming with the message of Salvation to this world. He came, like Joseph, knowing the hatred of the world, and anticipating its evil-dealing by
S. John, Him. "He came to His own bre-
i. 11. thren, and His brethren received
S. Matt. Him not." When they saw Him,
xxi. 38. they said: "Yonder is the Heir:
S. Mark, they said: "Yonder is the Heir:
xii. 7. they said: "Yonder is the Heir:
S. Luke, come, let us kill Him." And, soon,
xx. 14.

we read how they seized and bound Him, and dragged Him off to a pit without water—the tribunal, that is, of Caiaphas and of Annas, the High Priests. For, as that cistern, wherein Joseph was thrust, had once been full of sweet and wholesome Gen. xxxvii.24. water, whereat the flocks of Israel were wont to drink, but now, worn-out and disused, was become a prison-pit for the shepherd ; so the Jewish Assembly had once been a Cistern of sweet waters, whereat the children of the Synagogue, the true flocks of Israel, had drunk the water of life freely ; but, now, those waters were dried up within it, and it was become the worn-out prison-pit of the Shepherd. The guarantee of Divine Guidance was to depart from the Sanhedrim at the appearance of the Christ, and the rulers of the Jewish Church were to be abandoned to the blindness of their own hearts, as the Prophets had foretold, and permitted to reject and even to crucify the Messias. Then, they took counsel together : “ All the chief Priests and Elders took counsel together against Jesus,” and presently, “ they led Him forth bound from the prison, s. Matt. xxvii.1,2. and delivered Him up to Pontius Pilate the President.” Jesus, like Joseph,

is sold to the stranger and the Egyptian; made over to the law and jurisdiction of the nations, delivered up to their bonds and death, but afterwards to become their Saviour, and thus accomplish His declaration to the Pharisees: "The kingdom of God shall be taken away from you, and given to a people who will produce its fruits."

Nor let us pass unnoticed a still more literal fulfilment of the prophecy, namely that Jesus was sold, like Joseph, for money; in which selling of Him, not Judas only, but all the chief Priests had part, since they made the bargain with the traitor, by means of which He was condemned. That is why the Evangelist does not declare S. Matt. xxvii. 9. the words of Zachary verified, Zach. xi. 12. until the wretched Judas took the thirty pieces of silver back again, and cast the pitiful sum down at their feet in the Temple.

Alas! at how cheap a rate was sold the Blood of the Saviour! Do you ask why? Or, does the conscience of each immediately answer but too speedily the half-uttered demand? We were all sold, sold to worse than Egyptian slavery, the slavery of sin, and sold, too, for the miserable bite of a for-

bidden fruit. That is why the Redeemer is sold for thirty pieces of silver. I do not speak only of Adam's guiltiness. Have we not all repeated it, each for himself? Often, for less glittering fruit than grew in Paradise, have we, I fear, bartered away our souls:—to gratify some wretched caprice; to compass some poor end of ambition, of jealousy, or revenge; to gain the contemptible favor of men; to win the harlot-smile of the world; to satisfy the disordered cravings of the flesh! And if there are yet baser temptations, we have yielded and eaten. My God! is it, then, only our own that we thus have sold! though, indeed, we have nought, even in nature, but what the Creator gave. But we are baptized: we have put on Christ. It is no longer our own lives, our own blood, that we sell by sin: it is His Life, Who, in Grace, lives in us: His Blood, Who bled for us, and Whose streams are mingled and united with ours. Oh! sinner, be confounded at your guilt, and bring back, with Judas, the miserable price, and, as did Judas, cast it down in the Temple, at the Priests' feet, and, with Judas, strike your breast, and cry: "I have

Gal. iii. 27.

1 Cor. vi. 15.

Ib. xii. 27.

Ib. iv. 11.

Eph. v. 30.

sinned in that I have sold the Innocent S. Matt. xxvii. 4. Blood." But, do not imitate Judas beyond this point, for he despaired and perished. The Blood, the Innocent Blood, which you sold, perchance, for less than thirty pieces of silver, is worth as much more now, as then. If you did not set on It the value of your sin, set on It now the value of your repentance.

We read that, as soon as Joseph was Gen. xxxvii. 25. secured in the pit, his brethren sat down to feast and congratulate themselves; and, no doubt, the chief Priests, and those who were with them, did the same, as soon as Jesus was in their power. The coat of mixed colours, which they took from their brother, and afterwards dyed in the blood of a kid, to show to Israel, is allegorical of the Heb. x. 5. Sacred Flesh of Jesus, with which Isai. i. 6. He was clothed by his Divine Father, and which was stripped off from Him in the Scourging He was made to undergo, at the instance of the Jewish Priests. For, the complexion of the human body is indeed a wondrous mixture of colours, and especially Cant. v. 10, so was the exquisitely perfect and beautiful flesh of Christ. The dipping of the coat in the blood of the kid,

which is a petulant and lascivious creature, signifies that the Blood, with which the executioners steeped that Sacred Flesh, was shed on account of sin, particularly Isa. liii. 5. on account of sins of impurity. And hence is derived a new and terrible meaning to the exclamation of Jacob, at the sight of the blood-stained coat: "It is my Gen. xxxvii. 33. son's coat: some *hideous wild beast* has eaten him up: *a ravenous beast* has devoured Joseph!" Thus is mystically expressed the horror of God for sin, the monster which may fitly be said to have devoured our Blessed Saviour's Flesh in the agonies of His Passion;—a monster more hideous, more terrible far, than ever roamed the desert or the forest. Oh! Heavenly Father, look down into the prætorium of Pilate, and see if this is that beautiful and sacred Body, which Thou didst give to Thy Son. Heb. x. 5.
Gen. xxxvii
 Alas! it is too surely recognized: 32, 33.
 "It is, indeed, My Son's Vesture: a ferocious wild beast has devoured Him!"

II. It is time to follow Joseph to Egypt to the house of Potiphar the eunuch. I need scarcely recall to you the facts of the Sacred Narrative—how Joseph met, Ib. xxxix. at first, kind treatment, how his 4, 7, 14, 20.

adulterous mistress tempted him, of her false testimony against him, and how she obtained his condemnation to imprisonment and the stocks. The whole recital is the history of the next scene in the Redeemer's Passion, viz., the trial before Pontius, the false accusation of the Chief Priests, and the sentence of crucifixion, obtained through their falsehood and malice.

There was, at first, no disposition on the part of the heathen governor to deal harshly with Jesus: on the contrary, he s. John, xviii. 38. declared his conviction of His innocence, and showed no little anxiety to dismiss Him freely, as Potiphar was, in the first instance, just and kind towards his holy servant. But, the enraged Priests, by falsely accusing Jesus of wishing to make Himself their king, and to overturn the authority of the Emperor, easily contrived to carry their point. They clamoured, "If thou lettest s. John, xix. 12. This Man go, thou art not Cæsar's friend." "Whosoever maketh himself a king is the enemy of Cæsar." Ib. 7. c. "We have no king but Cæsar." Ib. 15. "We found this fellow declaring that tribute was not to be paid to Cæsar, and giving Himself out for Christ and king." The S. Luke, xxiii. 2.

truth, however, was, that they had rejected Him, and now sought to destroy Him, precisely because He *did not* announce Himself as that earthly king, whom they looked for in the Messiah. On the contrary, when the people would have made Him such, He instantly withdrew into some solitary place: "When He saw that they would come and make Him king, He retired again alone to the mountain;" and when they insisted, from the prophecies of Ezechiel, that the Messiah was to be a Prince, Who, should reign for ever, He gave them to understand that they mistook the nature of Christ's kingdom, and forthwith withdrew and hid Himself. As for the tribute to Cæsar, when the Pharisees themselves prepared a dilemma for Him, while He avoided the question of *right*, He convinced them of the obligation of *fact* to pay the tax, since they had accepted Cæsar's government and used his currency. He Himself, also, paid it by the hands of His principal disciple, asserting at the time, that He did so without reference to the question of right, but precisely because He was desirous to avoid giving umbrage to the civil power:

S. John, vi. 15.

Ib. xii. 34.

Eze. xxxvii.

24, 25.

S. John,
l. c. 36.

S. Mark,
xii. 17.

S. Matt.
xvii. 24, 26.

“But, that we may give them no cause of offence, pay the money for Me and for thyself.” Thus, as the Egyptian adulteress first solicited Joseph to sin, and when she found him proof against all her enticements, laid to his charge the very crime, of which she had signally failed to render him guilty, so did the Scribes and Pharisees first endeavour to implicate our Divine Redeemer in their net, and, when all their arts failed, accused Him of that, which they had never been able to fix upon Him.

But, at length, the profligate woman incapable longer of any sort of self-control, proceeds to open violence. We read: Gen. xxxix. 12. “Seizing him by the skirt of his cloak, she cried: Consent to me.” It is precisely the appeal of Caiaphas in the name of the rest: “I conjure Thee by the living God to tell us, if Thou art the Christ, the Son of God!” If Joseph consent, his innocence, his untarnished purity, is lost S. Matt. xxvi. 63. for ever; if he refuse, as heretofore, Ib. 62, 63. it is but too evident that his disappointed and infuriated mistress will accuse him, and have him condemned. If Jesus, thus solemnly conjured in God’s Name, is silent, as before, He is guilty of contempt of

the Name Divine : if, on the other hand, He answer truly, He will incur certain sentence of death. How, then, did Joseph act? "He left the cloak in her hands Gen. xxxix. 12. S. Matt. l.c. 64. and fled." So, also, Jesus immediately answered : "It is even so : I am the Christ." S. Mark, xiv. 62.

Then the woman, "when she saw the cloak in her hands, and found that she was made light of, called around her the Gen. l.c. 13, 16, 20. men of her household, and said to them : Lo ! my lord has brought home this Hebrew to insult me : he came in to me to lie by me." With that, she laid by the cloak, to prove her accusation to Joseph's master ; and the result was what she desired. Joseph was scourged and put in prison, with his feet so cruelly fixed in stocks, that, as the Psalmist sings, Ps. civ. 18. "the iron entered into his soul."

In like manner, Caiaphas forthwith cries out to the rest of the council : "He S. Matt. xxvi. 65. S. Luke, xxii. 70. has uttered blasphemy ! He has made Himself the Son of God ! Behold, you have heard the blasphemy !" With that, they delivered Him over to the heathen. They first had Him, like Joseph, scourged, and then they caused His Feet to

be made fast in the stocks : they nailed Him to the Cross, and made the iron enter into *Ps. civ. 18.* His Soul. And this, which is said figuratively of Joseph, applies, in a literal sense, to Jesus. When the spear was driven *Psa. l. c.* into His Heart, truly then, “the iron entered into His Soul !”

Though the Sacred Narrative does not relate what passed in Potiphar’s house, before the eunuch’s return home, yet there can be little doubt of the nature of the scene, which was presently enacted there. Ah ! then, what scoffs, what reproaches, were heaped upon Joseph’s head ! what insults were offered to him ! what coarse and ribald jokes were vented at his expense, by the other slaves and domestics. So, also, in the hall of Caiaphas, no sooner was the false testimony alleged, than our Divine Redeemer was treated as already condemned : “Then *S. Matt. xxvi. 67.* did they spit in His Face and buffet Him : and others struck Him in the *S. Luke, xxii. 63, sq.* Face with their hands.” “Those who held Him mocked Him, and having blindfolded Him, cried : Tell us, by Thy Divine intuition, Christ, who was it struck Thee ?”

Christians, shall we ever complain of the injuries of men ? Shall we allow ourselves

to be aroused to anger and revenge, when things are said to insult and hurt us? Shall even a sneer, or a contemptuous remark, provoke in us an immediate desire to retaliate? Jesus, meek and patient Saviour, grant us grace to learn of Thee, that amid all the revilings and injuries of the world, we may remember Thine example, and ever hold our peace, that sweet and blessed peace, which was Thine especial legacy to us, not such as the world may give, nor such as the world may take away. Oh, give us, gentle Jesus, despite the clamour of life S. John, to live in peace, despite the strife xiv. 27. of death to die in peace, despite the 1 Cor. iii. 13. cleansing fire to rest in peace, until 2 Thess. iii. 16. it shall please Thee, the Lord of peace, to bring us into peace everlasting!

Next, let us compare the history of Joseph in the prison and the stocks, with the history of our Blessed Saviour on Calvary. We read that two officers of Pharaoh's household, had, at this time, incurred his displeasure. The king, therefore, "had Gen. xl. 3, 13, 19. them put into the prison, in which Joseph was chained." To one of them Joseph promised life and prosperity; to the other he foretold a gibbet of disgrace and

Gen. xl.21. death ; and, shortly afterwards, the event, in each case, verified his words. So, also, Jesus was crucified with two others, to one of whom He promised everlasting life and glory ; while the Holy Scripture leaves us in little doubt as to the eternal fate of the second.

And thus is clearly set before our minds the awful alternative, which awaits each one of us, who are now sitting beneath the shadow of the Rood, and gazing upon the Crucified Saviour. Life and glory, or death and condemnation :—which is in store for each of us ? Come, let us recount our dreams to the Interpreter, that He may read us our respective portions. The butler and the baker dreamed each of his own office, and the scene of each dream was drawn from the wonted daily occupation of the dreamer. So, also, our dreams are our lives, and the actions of our lives. Let us recount them before Him, Who is the Searcher of hearts. There is no need to pause for His declaration. He has already made it, again and again : “ They who have done good shall go into life everlasting : they who have done evil, into everlasting fire.”

Psa. vii. 10.

Wisd. i. 6.

Symb. S.

Athan.

— Once more : we read how the Lord was with Joseph in the prison : “ The Gen. xxxix Lord was with Joseph, and in pity 21, 22. to him gave him favour in the eyes of the warder of the prison, so that he delivered into Joseph’s hands all the prisoners, who were in the prison. So, likewise, did the Divine mercy accompany Jesus to Acts, ii. 27. the prison of death, and gave Him 1 S. Peter, iii. 19 favour in the eyes of the keepers Ps. xv. 10. of the prison, so that they delivered into His Hands all the prisoners, who were in the prison,—all those just and holy souls, who had long awaited His coming, and who were, perforce, detained in those regions of captivity until He should, by His Hymn SS. Ambro. et August. Death, open to them, at length, the gates of the Kingdom of Eph. iv. 8. Heaven. Then, truly, “ He led Ps. lxxvii. 19. S. Luke, iv. 19. captivity captive ;” He accom- Isai. lxi. 1. plished the last part of His Mission, the last act in that work of Redemption, which His Father had given Him : “ To proclaim liberty to the captives, and light to those who were in darkness ; to set free those who were bound, and to announce to them the accepted year of the Lord, and the day of reward.”

III. The sorrows of the holy Patriarch
 Gen. xli. 14. were fast drawing to a close. The
 Acts, vii. 10.
 Gen. l.c.40-42. hard, rough prison-walls around
 him were already softening into the rich
 tapestries of a palace, and the iron chain
 upon his neck was changing into a chain of
 gold. The heavy door revolves quickly
 Psa. civ. 20. upon its hinges, and many and
 hasty feet traverse the threshold. A crowd
 of zealous and obsequious attendants sur-
 Gen.xli.14. round the poor captive : they take
 off his prison-garb and array him in courtly
 attire. Pharaoh has dreamed a dream, and
 Joseph only can interpret its meaning. He
 ascends the steps of the citadel, and enters
 the presence of the monarch. He hears
 the dream, and declares the interpretation.
 The beaten and imprisoned slave of the
 1 Macc. eunuch Potiphar is Lord of all the
 ii. 53. land of Egypt. He, whom Israel's
 sons rejected and sold, that he might not
 inherit in their family the portion of a
 younger son, is master of the mightiest
 empire the world had, till now, ever seen.
 They shut him out from the tents of Salem,
 Gen. l. c. 45. and he reigns in the palaces of Heli-
 opolis ; and fast is the hour coming, when
 they must cross the frontiers of the heathen

to seek him, and beg at his hands the bread of life, which none but he can break to them. I need not relate to you the well-known history. You have wept to read with what kindness he received them; Gen. xliii. with what wisdom he converted them; xliv., xlv. with what affection he forgave them: how he invited them to come forth from Chanaan, and assigned them a new home amongst the fruitful and abundant fields of Gessen, and thus became their deliverer and saviour, as well as the deliverer and saviour of Egypt; nor yet of Egypt only, for Egypt was then the granary of all nations, and thither, at all times, but especially in time of famine, came merchants from every part to buy food. That is why Pharaoh called Joseph "the saviour of the world."

Let us to the fulfilment. Joseph coming forth from the prison, is Jesus arising from hell and from the grave. He comes forth from that prison, as Joseph came forth, the Saviour of the world. But now, His mangled and bruised Body lay wrapped about in the winding-sheet and band-s. John, ages of the tomb: all around is xix. 40. silence and cold. Suddenly, a soft and new warmth overspreads the rigour of death:

the dark and gory Wounds of the nails and the spear are assuming immortal radiance and beauty. The surrounding gloom gives place to a burst of Heavenly light. The

S. Luke, ponderous stone at the tomb's mouth
xxiv. 2. is rolled away, and hosts of minis-
S. John, tering angels surround the awaken-
xx. 1. ing Redeemer. Hastily they re-
S. Luke, move from Him the prison-garb, and
xxiv. 4, 23. array Him in Thabor's robes of
S. John, brightness. Rome, the monarch of the
xx. 6, 7. nations, has dreamed a dream, and Jesus
only can interpret its meaning. Rome has

dreamed that she is not destined to see decay; has dreamed that she is

an Eternal City. Rome, through-
Tibull. ii. out her world-wide domain, has
5, 23. dreamed of some Mighty, some In-
Liv. iv. 4. vincible Chieftain, who should fulfil
Ib. xxviii. all the wildest predictions of Ery-
28. thræa, or of Cumæ, and solve the
Sueton. buried mysteries of the Capitol. God has
Vesp. 4. shown her, even though heathen still, as he
Virgil, Ecl. showed to Pharaoh, what he was about to do.
iv.

A new Joseph steps forth from the prison to declare the hidden meaning of her vision, which all the soothsayers and diviners have failed to explain. He ascends, with His

Lact. Div. thræa, or of Cumæ, and solve the
Ins. i. 6. buried mysteries of the Capitol. God has
Gen. xli. 25. shown her, even though heathen still, as he
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Apostle, the steps of the Capitol, S. Matt. xxviii. 20. and enters the Palace of the Cæsars. The poor Nazarene, Whom the president of Judæa had beaten and crucified, is Lord of all the empire of Rome. He, Whom Israel's sons rejected and sold, is Master of the universe. The stone which the Acts, iv. 11. builders set at nought, is become the head of the corner. They shut Him out of the gates of Jerusalem, and He reigns in that Holy City, which has inherited her prerogative, and taken her place amongst the nations. There He has stored up the bread of life, the food of all peoples, "all S. Matt. iv. 4. the words that have come forth from Deut. viii. 3. the mouth of God." Thither must His brethren repair to seek it, in common with all the sons of Adam. There they will experience, there they have experienced, with what kindness He can receive them; with what wisdom convert them; with what affection forgive them; and not they S. John, xi. 52. only, but all who from every nation Gen. xlvii. 5. seek Him, that they may eat with their wives and their little ones the bread of salvation, and not perish with hunger. There He opens to them and to all, pastures more abundant and fruitful than Gessen

produced, those pastures of which His Prophets sang: "In pastures of abundance will I feed my flocks: in pastures of richness shall they feed: the flocks of my pasture, ye are they, souls of men." "I will seek out the lost, and bring back the wandering, and bind up the hurt and nurse the weakly, and the healthy and strong I will guard."

But, it was not our purpose to pass beyond the history of Jesus' sufferings. We met beneath the Rood to meditate upon the sorrows of the Crucified One. Sitting in the mournful shadow of that Tree, we have watched with tearful eyes, upon the very pavement of God's House, all the terrible mystery passing above, amongst its branches. For, the Patriarchal age may be called the pavement, as the Mosaic covenant is the superstructure, and the Gospel the roof and perfection of the Temple of Revelation. And, as the Cross, reared high beneath the incense-teeming vaults of the Sanctuary, casts on either side, upon the hallowed walls, and on the hallowed pavement, a thousand reflections more and less perfect of Itself; so, the Passion of Jesus, accomplished in the Gospel, is reflected a thousand

times in the figures of the Law, and of the Patriarchal Testament; and, as S. Paulinus says, "from the earliest ages Christ suffers in his saints: for He is the Beginning and the End, veiled in the old dispensation, revealed in the new, ever wonderful in the patience and the triumph of His holy servants, in Abel slain by his brother, in Noah mocked by his son, in Abraham a pilgrim and a wanderer, in Isaac offered in sacrifice, in Jacob toiling in servitude, in Joseph rejected and sold."

Lord Jesus Christ, who didst die and art alive, and livest for ever and ever, Gen. xlv. 26. make us to die to sin, that we may Apoc. i. 18. live with Thee. Teach us by Thy Holy Passion horror of evil and love of justice and truth. Teach us the value of Thy sufferings for us, and the necessity we are under to suffer for Thee. Alas! we think of Thee on Thabor, and forget Thee on Calvary: we look up to the bright clouds above Olivet, and forget the sepulchre beneath its dark olive shade. Alas! how dull and how slow are we to learn the lesson, which all nature mutely confesses, that the secret of immortality lies in the tomb, and all hope of a new life in death; that Spring-time cannot

return until the snows have been endured and the bitter frost, nor the harvest wave and glisten in the sun, unless the furrow first close heavily and coldly over the seed.

Ah! Jesus, Crucified Jesus, now in this holy Passion-tide we have resolved to become apter scholars, and by the light of Thy grace at length to read aright the mystery of yonder Mighty Book. Begin in us the blessed work of death: make us to feel without delay its first sweet pains. Accomplish in us that holy change, which we would love, and yet more or less foolishly dread. "Into Thy Hands, Lord, we commend our souls: since Thou hast redeemed us, Lord God of Truth." Guard us, Lord, as the pupil of the eye: beneath the shadow of Thine outstretched Arms protect us, as with extended wings.

JESU, TIBI SIT GLORIA!

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